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ABSTRACT

This document, which is intended as a primer for adult continuing education, contains 11 chapters examining the philosophical foundations of adult and continuing education. The chapter titles and authors are as follows: "Progressivism and Adult Continuing Education" (Michael Day); "Progressivism: An Anthology" (Andrea Reeve); "Progressivism; Instructional Models" (Donna L. Whitson); "Behaviorism" (Roy A Moxley); "Rediscovering the Value of Continuing Liberal Education for Practitioners" (William H. Young and Keith W. Krasemann); "Liberal Philosophies of Adult Continuing Education--An Anthology Overview" (J. Stephen Guffey and Lary C. Rampp); "Radical Philosophy: Social Vision and Social Change" (J. Randall Koetting and Martha W. Combs); "A Challenge for Women: Equal Power--A Response to 'Feminism and Adult Learning: Power, Pedagogy, and Praxis' by Elizabeth J. Tisdell" (Dorothy Trusock); "Feminism and Adult Learning: Power, Pedagogy, and Praxis (Elizabeth J. Tisdell); "Emerging Perspectives: Transformational Education--Instructional Methods" (Margaret Tobin and Dorothy Becker); "Through Chaos to Transformation: An Emerging Perspective for Adult Continuing Education" (Irene Karpiak); and "Emerging Philosophies and Orientations in Adult and Continuing Education" (Irene Karpiak). (Most papers contain extensive references.) (MN)

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Philosophical Foundations: A Primer for Adult Continuing Education

Edited By

Lary C. Rampp
&
J. Stephen Guffey

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Chapter One

Progressivism and Adult Continuing Education

Michael Day
University of Wyoming

CHAPTER 1

PROGRESSIVISM

> *Philosophies of education can be neither nostrums nor cure-alls; they can be at best articulations of beliefs, of aspirations, and of experiment. First and last, philosophies of education express a faith on which the believer is ready to bet, if not his own future, other peoples' futures.*
>
> Horace M. Kallen (1962, p. 54)

During the formative years of the American adult education movement, progressivism flowed through its pores. Its influence was felt in the city through the settlement house, workers education, and the adult evening school; in the country through the vocational institute, folk school, and Cooperative Extension Service. Today, few contemporary efforts in adult and continuing education are not touched by "progressive" ideas. This chapter presents the underlying beliefs associated with progressive education with attention to practical applications for adult and continuing education practitioners. It also provides a few illustrations of institutional settings and programs which embody progressive education principles.

Before beginning this discussion two issues related to philosophical orientations are briefly examined. Conclusions drawn from this discussion may provide a useful context for examining other philosophies in this book.

First, think about your response to the following question. Do adult and continuing education practitioners commonly wear their philosophies of education prominently displayed on their sleeves? Drawing from your (the reader's) experience, are you able to make assumptions about your colleagues' beliefs by observing their behavior? Imagine, for a moment, you are witness to the following scenario and identify, if you can, any belief systems that emerge. The setting is an initial meeting of an adult education class. Anxiously, a room full of students ponder their first encounter with the instructor and with each other: what will the instructor be like; will the instructor give lots of assignments; are the other students better prepared; will the material be useful? Suddenly, the instructor sweeps into the room. "All right people," the instructor bellows, "let's begin. Open your textbook to page four."

Given this brief episode, what might you glean from the instructor's behavior? Might you begin speculating upon this instructor's approach to instruction? Perhaps. Might you also begin speculating about the instructor's beliefs about education. Again, perhaps you might, but does behavior necessarily provide you with meaningful insights regarding philosophy? Are technique and philosophy necessarily reflections of each other? Is this practitioner prominently displaying his or her philosophy of education on the sleeve? We don't know. In this scenario, the only individual who can intelligently answer questions regarding beliefs is the instructor.

But, this observation does not prevent us from drawing some initial impressions about approaches to instruction. Given our personal beliefs about learning and teaching, we might surmise the instructor is doing a dismal job of climate setting and is introducing an impersonal tone that may negatively affect learning. Still, little is known regarding the instructor's beliefs. Too often, and far too quickly, observations pertaining to teaching tend to generalize; conclusions such as "bad teaching" leap to assumptions about "bad philosophy." The philosophies discussed in this book neither support nor imply "bad practice"!

Next, when attempts are made to isolate and contrast distinguishing features of various philosophies of adult and continuing education, such as intended in this book, oversimplification can result. Dewey once cautioned (1938/1963) that in discussions about educational beliefs, authors are best served by thinking "in terms of Education itself rather than in terms of some 'ism about education . . . . For in spite of itself any movement that thinks and acts in terms of an 'ism becomes so involved in reaction against other 'isms that it is unwittingly controlled by them" (p. 6).

One example of an author inadvertently falling into the 'ism quagmire suggested by Dewey is the recent work of Zinn (1996). In 1983, Zinn introduced her "Philosophy of Adult Education Inventory," a fifteen item questionnaire based, it seems, on descriptions of six philosophical orientations discussed in a 1980 work by Elias and Merriam. Though the inventory is useful, Zinn's attempt to finely distinguish one belief system from another can be misleading. Such is the case when she suggests that a theorists such as the "highly individualistic" Herbert Spencer is a representative of progressive education and that teacher-centered methodology such as "lecture" and "standardized testing" are illustrations of its practice. As this section will illustrate, Zinn's recent instrument and discussion are not entirely accurate representations of progressive education. This is noted not to criticize Zinn but to acknowledge the pitfalls of attempting to isolate, compare, and contrast various 'isms.

Fortunately, authors of this book were concerned primarily with examinations of their assigned topic, not in neatly packaging their topic and isolating it from others in the collection. In similar fashion, it is hoped readers avoid the tendency to neatly pigeonhole either their own belief systems or those discussed in the book. It is hoped readers also avoid the self-righteousness that can occur when supports for their views and beliefs are provided and the smug disregard of ideas seemingly in contradiction to their own. Intelligible discussion of dynamic and complex belief systems is the challenge faced by the authors, not the static categorizations of ideas.

Having said this, and returning for a moment to the scenario that began the section, though technique and philosophy are not necessarily mirror images of each other, adult and continuing education practitioners are encouraged throughout the book to mesh the two in their practice. For the significance of our beliefs, as Horace Kallen observed, is ultimately expressed by lives touched not merely aspirations held. Kallen's sentiment also provides a natural segue into progressive education.

Underlying Beliefs of Progressive Education

After years of extensive research into the subject, Cremin (1964) concluded that no satisfactory definition of progressive education exists. According to Cremin, "the movement was marked from the very beginning by a pluralistic, frequently contradictory, character . . . . Throughout its history progressive education meant different things to different people" (p. x). Cremin places the beginning of the movement in 1876 when heated criticism of American schools followed the Philadelphia Centennial Exposition. For Cremin, the movement expired with the passing of the Progressive Education Association in 1955 and the launching of the Russian "sputnik" satellite in 1957. Other authors such as Parkay and Stanford (1995) place the movement between the two world wars, 1920-1945. Others, such as Gutek (1997) imply the movement was an extension of the larger progressive movement occurring from 1890 to 1917, the year the United States entered World War I.

Stubblefield and Keane (1994) state that progressivism was inspired by the "adverse conditions of city life, factory, and immigration" (p. 171). Further, they note it "began first as a local and state response in the 1890s and then grew into a national reform movement. Although quite diverse in their political agendas, progressive reformers agreed that people are responsible for each other and for establishing new social organizations to create a more humane society" (p. 171).

In a moment characteristics of progressive education are presented, but first readers are encouraged to revisit their own associations with the subject. Below, a space is provided to briefly chart your personal *mental map* of this concept. (The use of mental maps as a teaching technique is discussed in Chapter 3.) Readers are encouraged to concentrate on the words *Progressive Education* and to write, initially in the boxes provided, the first thoughts that come to mind. The boxes should serve as starting points, they are not meant to restrict in any way the placement and direction of your thoughts. For each item that comes to mind, readers are provided space (additional boxes) to probe further and elaborate upon the association; add has many additional boxes as needed. Hopefully, you shall conclude the activity with a variety of thoughts pertaining to progressive education. It is within the backdrop of these thoughts that the rest of the chapter intends to build. The activity may take five minutes or more to complete. Begin now.

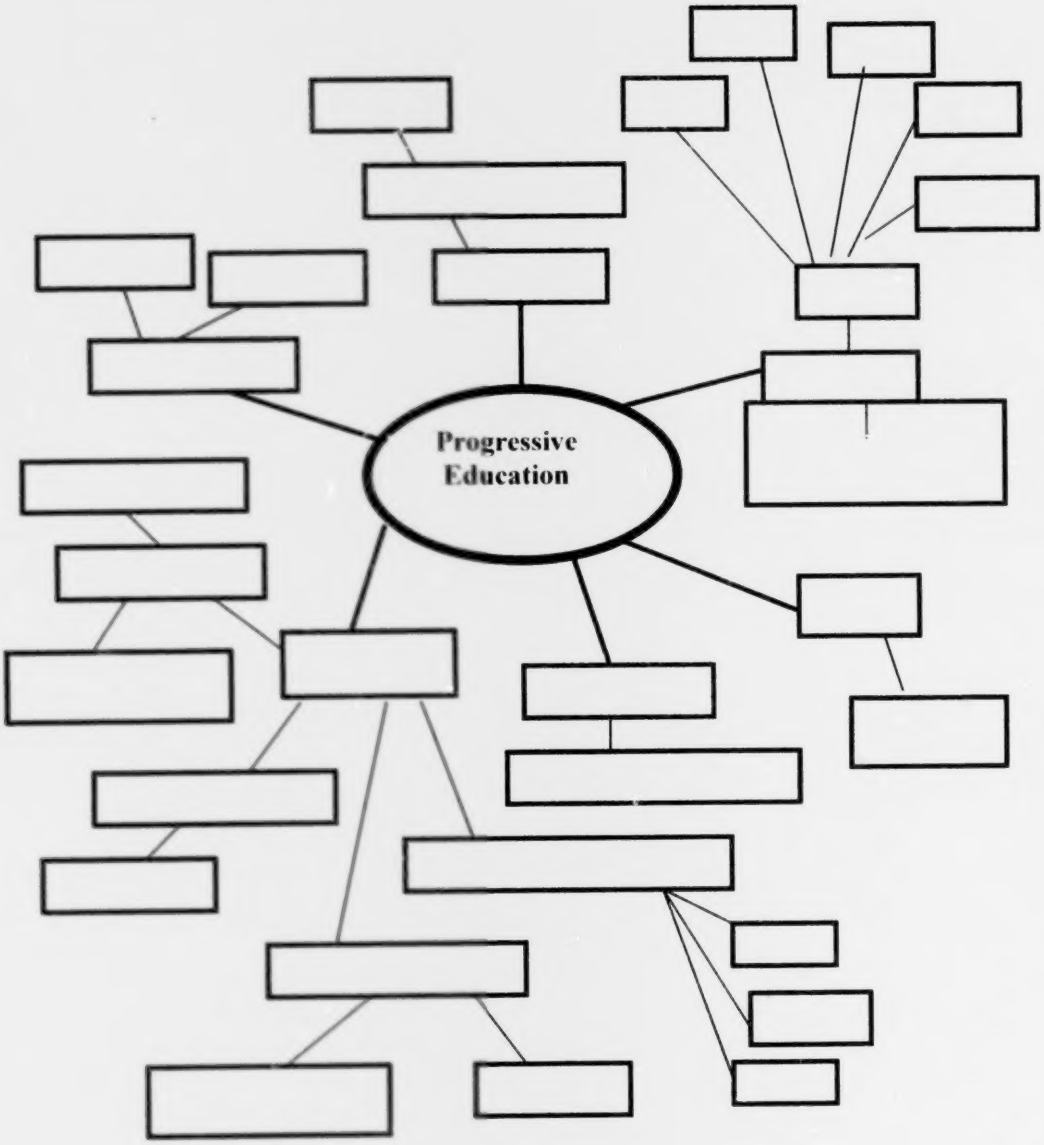
Progressive Education

Figure 1. Reader's Mental Map of Progressive Education

As noted above, the purpose of the "mental map" activity is to elicit the reader's current associations with progressive education. If any amount of time was spent with the exercise, you may have graphically represented Cremin's findings, i.e., that this philosophical orientation is multi-dimensional as well as seemingly contrary. Perhaps participation in the activity generated some additional questions regarding the topic. I hope so. Later in the chapter, the author shares his current "mental map" of progressive education. It is meant as a summary of the themes discussed in the chapter.

Now that the reader has considered and generated some characteristics of progressive education compare them to those discussed by Elias and Merriam in Philosophical Foundations of Adult Education (1980). Though this work is nearly twenty years old, it remains one of the more thoughtful treatments of adult and continuing education philosophies. In their chapter on "progressive adult education" the authors note an assortment of contemporary components of educational practice which trace their roots to progressive thought. The list includes stress on "needs and interests, the scientific method, problem solving techniques, the centrality of experience, pragmatic and utilitarian goals, and the idea of social responsibility" (p. 45). Each of these components of educational practice, noted by Elias and Merriam, is woven into the following discussion.

One characteristic of progressive education readers may have included in their mental map is "learner-centered." Given their emphasis on learner needs and interests as well as the centrality of the learner's experience in an educational activity, the reader might also assume such an interpretation by the list provided by Elias and Merriam. This is a common identification but, as will be suggested, this specific association tends to dilute the major emphasis of progressive education given by its chief theorist. In distinguishing philosophies of adult and continuing education, the reader may be better served by associating "learner-centered" education with an orientation discussed later in the book.

One individual readers might have associated with progressive education is John Dewey. It is with Dewey, the premier theorist of progressive education, this discussion of progressive education begins.

John Dewey

Born in Vermont, two years before the American Civil War began, John Dewey is commonly regarded as the "father" of progressive education. His death at 92 years of age, made front page headlines in the *New York Times* (1952, June 2). In a lengthy obituary, the newspaper acknowledged Dewey in his time as America's foremost philosopher (p. 1). After sketching Dewey's life, the *Times* noted: "Dr. Dewey's principal achievement was perhaps his educational reform. He was the chief prophet of progressive education. After twenty years that movement -- "learning by doing" -- had become a major factor in American education in the late Thirties" (p. 21). But the article also noted that progressive education "was long the center of controversy among educators" and that by the early 1940s "criticism was becoming more outspoken" (p. 21).

When Dewey published his classic, *Democracy and Education*, in 1916, he was fifty-seven years old. An experienced academician, Dewey had been a university professor of philosophy for over thirty years: teaching at the University of Michigan, University of Minnesota, the University of Chicago, and at Columbia University in New York City. While at the University of Chicago, Dewey collaborated in establishing a laboratory school as part of the School of Education. It was in this laboratory that Dewey questioned, tested, and formulated many of the views addressed in *Democracy and Education*.

As a university teacher, I am dismayed that experienced and university trained educators often have little knowledge of John Dewey; many never read an entire book by Dewey. Nearly twenty years ago (1980) the author and Bill McDermott (both students at the time) surveyed 245 graduate students of adult and continuing education from thirty-eight degree granting universities to record, among other things, familiarity with works in their field of study. Thirty-four historical and contemporary books were included in the survey, ranging from Benjamin Franklin's *Autobiography* to Malcolm Knowles' *The Modern Practice of Adult Education*, and including Dewey's *Democracy and Education*. Two-thirds of the respondents were doctoral students; all had completed three or more adult education related courses. Nearly 25% of the respondents were not familiar with Dewey's book; less then half had read it. I mention this because Dewey's work can be viewed as the preeminent discussion of progressive ideas applied to education. Those of you interested in a thorough grounding in progressive education will find few works as comprehensive or as challenging.

Within the pages of *Democracy and Education*, Dewey skillfully articulates his views about the nature of human life and the demands of a democratic society, as well as approaches to formal education suggested by his conclusions. Among the questions raised by Dewey were: What is the meaning of human experience? Why democracy?

What are the aims of education? What role does the teacher play in the educational process? What guidelines should schools consult regarding curriculum? How should subject matter be taught? How does the teacher maintain interest in the classroom?

Generally speaking, Dewey's ideas may seem neither totally new nor earthshaking. But his synthesis of diverse views and his untiring push to establish meaning from concrete applications resulted in a critique of educational practice that could not (can not) be ignored. Dewey masterfully intertwined ideas pertaining to growth and experience, social connectedness, and pragmatism into an analysis of education and schooling that remains provocative.

Growth and Experience

An evolutionists, Dewey accepted that human life was continuously engaged in a struggle for survival. As long as human life "endures, it struggles to use surrounding energies in its own behalf" (1916/1966,

p. 1). Speculation about the ultimate meaning of these efforts Dewey left to others. What Dewey concluded though was that life was a self-renewing process through action upon the environment: continuity of life meant "continual readaptation of the environment to the needs of the living organisms" (p. 2). Evolution, or growth, was a process of continuous change. Growth, for Dewey, was vital to the organism's life struggle; it was nurtured by "educative" experiences, i.e., experiences that expanded rather than restricted future possibilities. Here lies the focal point of progressive education: educative experience. The questions that emerged for Dewey sought the meaning and value of experiences, the degree to which experiences assist the struggling organism to understand and direct the environment, and the relationship between such experiences and education.

For Dewey, and for progressive educators in general, new learning begins with the experiences individuals already have, "this experience and the capacities that have developed during its course provide the starting point for all further learning" (1938/1963, p. 74). An application of the respect progressive educators pay to the learner's previous experience was illustrated earlier in this chapter by the "mental map" activity. Prior to reading the author's thoughts about progressive education, readers were encouraged to examine their own assumptions on the subject, that is, consult *their* previous experience.

To fully appreciate Dewey's contribution to the design of learning opportunities for adults, for this writer, is to fully comprehend his stress on the relationship between growth and educative experience, which included recognition of the following: 1) the individual's previous experience as the most significant point of reference for all future learning; 2) the intersecting juncture of past experience with new learning; and, 3) the educative consequences of the novel experiences provided by educators. It is true that learning for Dewey was synonymous with growth, and that growth sprang from experience, but not all experience, concluded Dewey, lead to growth. Though Dewey made this point in his 1916 publication, it became the focus of his 1938 work *Experience and Education*.

In *Experience and Education* (1938/1963), Dewey wrote that for an experience to become *educative*, two principles were fundamental: the principles of interaction and of continuity (p. 51). Briefly, the principle of continuity of experience meant that each new experience is constructed upon a past, shaped by what has previously happened. In addition, each new experience modifies, in some way, the quality of future happenings

(p. 35). Needs, desires, capacities, and purposes are among the qualities that serve to motivate individuals to seek or to become engaged in new experiences. Next, the principle of interaction stressed the *educational* force or function of the new experience, i.e., the new situation. For an experience to be educative and lead to growth a situation arises that intersects the already lived experience of the individual and affects the individual both intellectually and emotionally, resulting in an expansive sense of possibilities. See Figure 2 for an illustration of both principles applied to the educational value of experience.

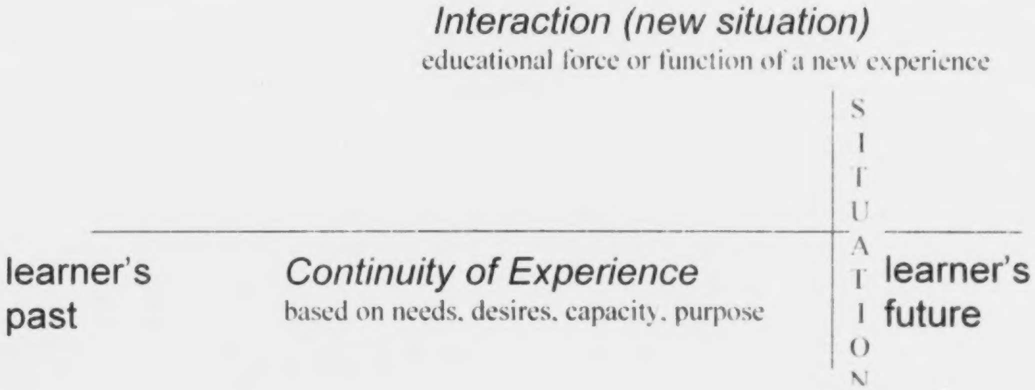
Interaction (new situation)
educational force or function of a new experience
SITUATION
learner's past
Continuity of Experience
based on needs, desires, capacity, purpose
learner's future

Figure 2. Illustration of the Intersection of John Dewey's Two Principles Underlying the Educative Value of a New Experience: Continuity and Interaction

What is meant by an expansive sense of possibilities resulting from educative experiences? Consider, as one illustration, an adult who decides to learn to play a musical instrument such as an aboriginal didjeridoo. Let us say the catalyst for the decision was a performance of this wooden trumpet by a visiting musician: the performance itself being educative in that it connected to the individual in a meaningful way and unfolded, or lead to, the possibility of learning to actually play it. This new possibility was not something the individual thought about or considered doing prior to the performance. In addition, new learning situations (new possibilities) are created as the adult proceeds to find a teacher, purchases an instrument, listens to recordings, researches the instrument's origins, practices, visits Australia to experience first hand the culture of the Aborigines, etc. These new experiences are each educative to the degree they result in increased levels of commitment to integrate the didjeridoo experiences into the individual's present and future.

To recap, for an experience to be *educative*, i.e., to enhance growth and learning, Dewey felt it must connect with the individual's already lived experience in such a way as to contribute to future growth. In *Experience and Education*, Dewey asked, "Does (the experience or learning situation) create conditions for further growth, or does it set up conditions that shut off the person who has grown in this particular direction from the occasions, stimuli, and opportunities for continuing growth in new directions? What is the effect of growth in a special direction upon the attitudes and habits which alone open up avenues for development in other lines?" (1938/1963, p. 36)

As suggested, Dewey did not believe all experiences were equally educative. One way to illustrate this point is to draw a parallel with comments by a legendary football coach at The Ohio State University. In discussing the forward pass, coach Woody Hayes is reported to have observed that when a quarterback throws the football three things can happen and two of them *ain't* good. Likewise, Dewey's position regarding experience and learning held that when an individual experiences a situation three things can happen and two of them *ain't* good -- they neither enhance growth nor learning. As far as learning is concerned, an experience can be educative, but it can also be non-educative, or mis-educative. To be *non-educative* means that no connection between the individual and the new learning activity is made, as when a student ignores a teacher's lecture because it seems to lack relevance. Dewey would view this situation as *non-educative* because there is no intersection point between the learning activity and the individual. More significant for educators though are situations that result in *mis-education.* In these cases there is an intersection between the learner's past experience and the new learning activity, but the results rather than expanding future opportunities restrict them. An illustration would be when a teacher belittles the efforts of students to learn, resulting in diminished confidence in their ability to learn future material.

Social Connectedness

Writ large, Dewey concluded that what was true for the survival instincts of individual living organisms was also true for the social group that nurtured them. But, as the work of others, such as Rousseau and Freud, also implied, the interests of the individual and those of the group were not always the same. For Dewey, construction of mutually supportive bridges connecting the individual to the group, and the group to the individual, was a major role of formal education: "Deliberate effort and the taking of thoughtful pains are required. Beings who are born not only unaware of but quite indifferent to the aims and habits of the social group have to be rendered cognizant of them and actively interested. Education, and education alone, spans the gap" (1916/1966, p. 3).

The kind of social arrangement, Dewey found, that seemed most supportive of continual growth for both the individual and the social group was democracy. For Dewey, democracy was more than a type of government. Democracy was primarily "a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their activity. These more numerous and more varied points of contact denote a greater diversity of stimuli to which an individual has to respond; they consequently put a premium on variation in his action. They secure a liberation of powers which remain suppressed as long as the incitations to action are partial, as they must be in a group which in its exclusiveness shuts out many interests" (1916/1966, p. 87).

In Dewey's view, individual growth was greatly protected through group membership; in a democracy it could also be enhanced and strengthened. As noted earlier, accommodation to social goals required adjustments to individual desires, but in a democracy the association could become mutually beneficial. This seems especially so if the individual and the group are optimistic about their future and acknowledge that both are works in progress -- both remain in a constant state of construction.

Such construction is made increasingly problematic both for the individual and the group as social environments become more and more complex. For Dewey, such was the case in the United States during his lifetime. Together science and technology were creating situations few individuals completely understood. Urbanization, mechanization, massive immigration, transportation, communication, all were altering the social landscape from the familiar and secure to the strange and threatening. At no time, concluded Dewey, was the individual more in need of the collective wisdom and guidance of the social group; at no time was society more in need of thoughtful and creative individuals.

Pragmatism

To buttress his position regarding the ongoing construction of both the individual and society, Dewey turned to pragmatism. If the spark of continuous growth was embedded in both the individual and society, and growth was potentially without limit, then what about knowledge and beliefs? Are they continuously evolving or are they fixed as truths? To address this question Dewey aligned himself with the pragmatists.

Pragmatism, according to Elias and Merriam (1980) was a distinctively American philosophy which traced its roots to the writings of Charles Peirce, William James, and Chauncy Wright (p. 47). "It accepts the methods of science for understanding the human person and solving human problems" (pp. 47-48). Elias and Merriam assigned four characteristics to pragmatism:

- relativism and pluralism of world views;
- centrality of human experience;

- emphasis on the consequences of actions in the determination of truth or goodness; and,
- emphasis on social reform (p. 48).

But for James, pragmatism was just "a new name for some old ways of thinking." In a series of lectures on pragmatism delivered in 1906 and 1907, James noted: "Pragmatism represents a perfectly familiar attitude in philosophy, the empiricist attitude, but it represents it, as it seems to me, both in a more radical and in a less objectionable form than it has ever yet assumed. A pragmatist turns his back resolutely and once for all upon a lot of inveterate habits dear to professional philosophers. He turns away from abstraction and insufficiency, from verbal solutions, from bad *a priori* reasons, from fixed principles, closed systems, and pretended absolutes and origins. He turns towards concreteness and adequacy, towards facts, towards action and towards power. That means the empiricist temper regnant and the rationalist temper sincerely given up. It means the open air and possibilities of nature, as against dogma, artificiality, and the pretense of finality in truth" (1907, p. 51).

In pragmatism, James saw a synthesis of two rather distinct ways of viewing the world: rationalism and empiricism. Embedded in both, for James, were strengths and weaknesses. James caricatured rationalists as "tender-foot Bostonians" distinguished by their devotion to abstract and eternal principles (1970, p. 9). Empiricists, on the other hand, James viewed as lovers of facts, "Rocky Mountain toughs" (p. 9). Rather cleverly James assigned the following characteristics to each group (p.12):

The Tender-Minded	The Tough-Minded
Rationalistic (going by 'principles'),	Empiricist (going by 'facts'),

Intellectualistic.	Sensationalistic.
Idealistic.	Materialistic.
Optimistic.	Pessimistic.
Religious.	Irreligious.
Free-willist.	Fatalistic.
Monistic.	Pluralistic.
Dogmatical.	Skeptical.

Pragmatism, for James combined both views. It stressed facts but did not ignore ideas, acknowledged creative abstraction but also pushed for connectedness to real world affairs, combined theory and action. James thought scientists needed exposure to metaphysics and philosophers needed exposure to the "tangled, muddy, painful and perplexed" experience of the street (p. 21).

Dewey was an illustration of a philosopher "connected" to the street. Agreeing with James, Dewey assigned the same criteria of continuity and interaction to *knowing* as he did to the educative value of experience. "Knowledge," wrote Dewey, "is not just something which we are now conscious of, but consists of the dispositions we consciously use in understanding what now happens. Knowledge as an act is bringing some of our dispositions to consciousness with a view to straightening out a perplexity, by conceiving the connection between ourselves and the world in which we live" (1916/1966, p. 344).

Dewey, like James, borrowed from the empiricists much of their attitude toward approaching problems (i.e., scientific experimental method) but he attempted to demystify their approach and link it more directly to experience in general. Echoing James's view of pragmatism as a new name for an old approach to thinking, Dewey wrote that "the experimental method is new as a scientific resource -- as a systematized means of making knowledge

-- though as old as life as a practical device" (1916/1966, p. 339). Elsewhere, Dewey noted that "the native and unspoiled attitude of childhood, marked by ardent curiosity, fertile imagination, and a love of experimental inquiry, is near, very near, to the attitude of the scientific mind" (1933/1998, p. xxi). For Dewey, "to experience something new" was akin to experimentation. "When we experience something," wrote Dewey, "we act upon it, we do something with it: then we suffer or undergo the consequences (1916/1966, p. 139). Scientists might employ highly sophisticated methodology or tools of measurement when approaching a problem but their basic approach, Dewey felt, was similar to that used by most people when confronted by new experiences. Children, as well as adults, were not mere spectators when faced with novel situations; they think and they act, they explore and they draw conclusions, they experiment and they grow.

Dewey's message for adult and continuing education practitioners is to eliminate the mystifying features of experimental method, realize the naturalness of its design, and make it fundamental to any educational experience. For Dewey and for contemporary "experiential learning" theorists such as David Kolb (1985) adept problem solving is the crux of successful learning AND successful living. (Kolb is discussed in Chapter 2.) As such, progressive educators employ experimental methodology in designing and orchestrating their lessons. The essentials of this methodology are 1) to begin with a real, interesting, and meaningful situation (topic); 2) to develop from the situation a thoughtful question or problem for examination; 3) to gather information pertinent to the question under investigation; 4) to formulate solutions and approaches to addressing the question (the problem); and 5) to test solutions and approaches by applying them directly (and concretely) to the problem. (Illustrations of this approach are provided in Chapter 3.)

Reconstruction of Schooling

Building upon his experiences as student, parent, school teacher, and experimenter at the laboratory school in Chicago, Dewey criticized as functionally inappropriate "traditional" approaches to formal, school education. Included in the concerns Dewey cast in the direction of school educators (concerns adult and continuing education teachers might also heed) were: the belief that the main purpose of schooling was to prepare students for future needs; the theory of "formal discipline" of the mind which held that faculties such as perceiving, recalling, feeling, imagining and thinking were shaped by repeated exercise; acceptance that the main business of the educator was to teach subject matter; the assumption that the subject matter of education was essentially retrospective, stressing the 'spiritual heritage' of the past; the conclusion that methods of instruction employed by educators need be formal, mechanical, and constrained; that because language development and use play such a large part in the curriculum, activity could be minimized and passive absorption of concepts emphasized; that current in-school values need not be in agreement with those of the community; and, that rather than stressing the social dimension of life and learning in schools, individual and bookish intellectual achievements could suffice.

Rather than viewing the purpose of schooling as primarily preparation for future needs, Dewey argued the present experience of the learner should be stressed. "If education is growth," Dewey wrote, "it must progressively realize present possibilities, and thus make individuals better fitted to cope with later requirements. Growing is not something which is completed in odd moments; it is a continuous leading into the future. If the environment, in school and out, supplies conditions which utilize adequately the

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present capacities of the immature, the future which grows out of the present is surely taken care of" (p. 56).

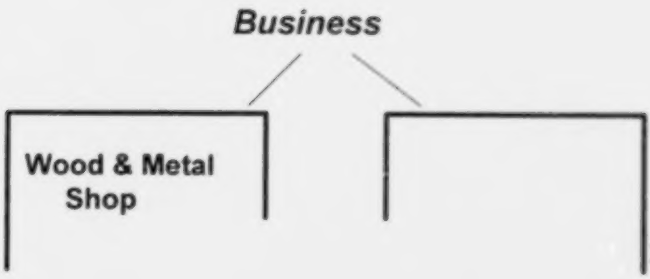
Next, in place of the theory of "formal discipline" which held that the mind was shaped by repeated exercise, Dewey proposed that the mind was shaped by knowledge gained through action within and upon the environment. "Knowledge results if the mind discriminates and combines things as they are united and divided in nature itself" (p. 61). As to both the teaching of subject matter as the main business of educators, and the belief that this material was to embody the heritage of the past, Dewey countered that present problems, difficulties, challenges, perceptions embedded in the lived experience of the individual or the social group should be at the focal point of education. "The present, in short, generates the problems which lead us to search the past for suggestion, and which supplies meaning to what we find when we search" (p. 76).

As in the case of reliance upon "ready-made" knowledge from the past found in textbooks, Dewey suggested that student growth, not the teacher's teaching, should be at the heart of school education. In place of formal, mechanical, and constrained methods of instruction, Dewey encouraged active, not passive, roles for students and the acknowledgment that students approach learning situations differently. He stressed doing, probing, and exploring, often in collaboration with others. "Why is it, in spite of the fact that teaching by pouring in learning by a passive absorption, are universally condemned, that they are so entrenched in practice? That education is not an affair of 'telling' and being told, but an active and constructive process . . . "
(p. 38). Elsewhere, Dewey wrote, "Where flexible personal experiences are promoted by providing an environment which calls out directed occupations in work and play, the

methods will vary with individuals -- for it is certain that each individual has something characteristic in his way of going at things" (p. 168). Finally, Dewey hoped schools would consciously seek to harmonize the diverse values adopted by the community at large and, by so doing, be connected physically and morally to the broader society. For Dewey, there should be a natural ebb and flow of questions, ideas, and experiences from the community to the school and back again.

One often overlooked component of Dewey's critique of schools and suggestions for their improvement was his *design* of school facilities as laboratories. Among Dewey's first tasks in constructing the laboratory school at the University of Chicago was creating a comfortable and growth oriented learning environment. Adult and continuing education teachers might truly benefit from a similar critique of their learning environments. To what degree do they reflect Dewey's "laboratory" characteristics? Rather than standard, isolated, compartmentalized classrooms, Dewey's school sought to replicate familiar places for students, especially the home and workplace (see Figure #3).

The first floor of Dewey's school featured the familiar kitchen and dining room of the home and the industrial shops and business world of the community. In these environments, questions were formulated from the interests and concerns of students (stemming from real life situations) and the interests and concerns of skillful teachers. To answer their questions students consulted a variety of resources: the library was placed at the hub of Dewey's school and it is here, as well as the upstairs laboratories, students converged to research, explore and test new learning. To further integrate the school with "the real world" of students, and also to expand that world for some, Dewey added a garden, park, museum and facilities for the arts. Within this planned learning environment questions could emerge from any of its many components: each was designed to be as stimulating and *thought provoking* as possible.


Business
Wood & Metal Shop

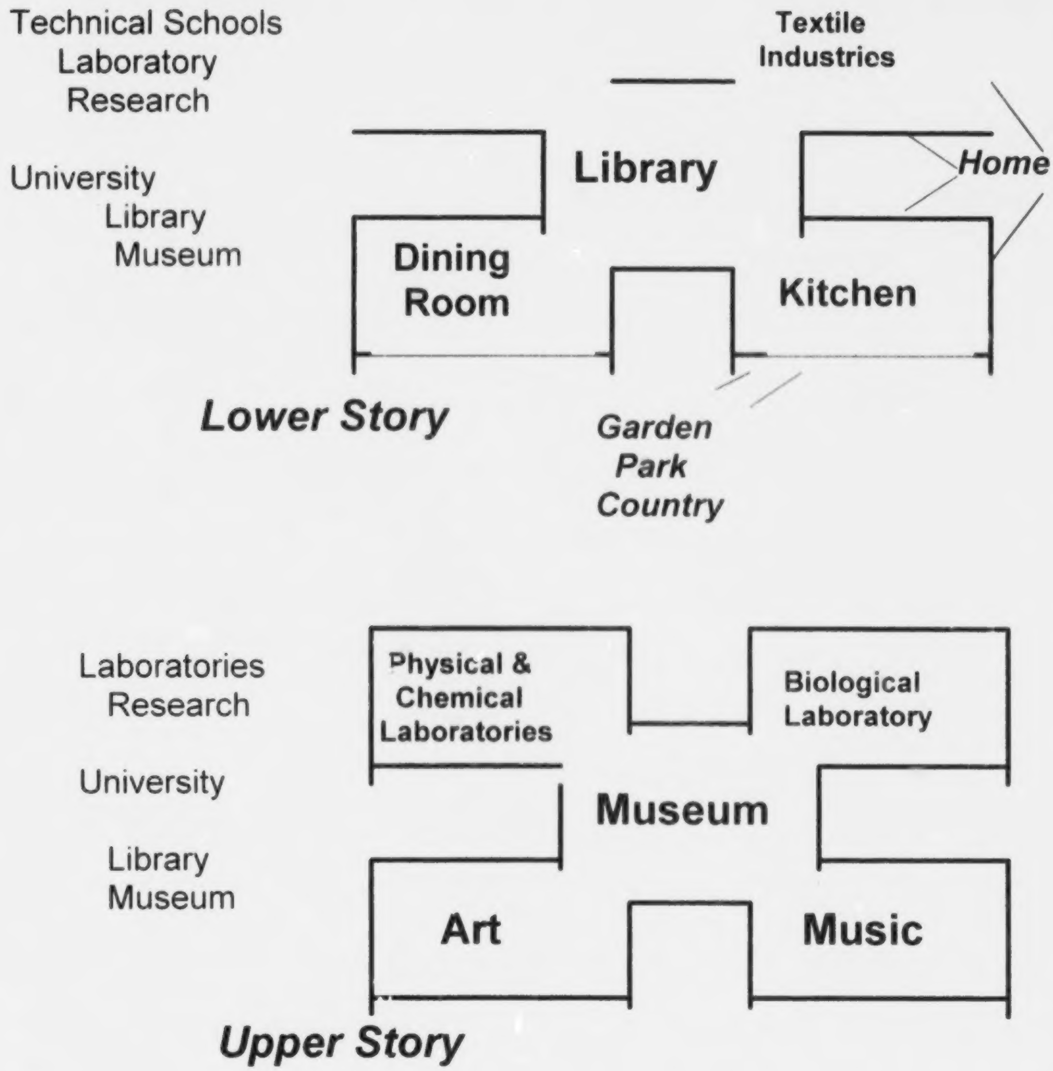

Technical Schools
Laboratory
Research
University
Library
Museum
Textile
Industries
Library
Home
Dining
Room
Kitchen
Lower Story
Garden
Park
Country
Laboratories
Research
University
Library
Museum
Physical &
Chemical
Laboratories
Biological
Laboratory
Museum
Art
Music
Upper Story

Figure 3. Illustration of Upper and Lower Story of John Dewey's Ideal School (1899/1976 pp. 49, 52)

Harmony, consistency, and agreement between means and ends, were fundamental to Dewey's thought; this was especially so regarding his beliefs about democracy, noted earlier. Schools reflected society's values and schools shaped individuals, but schools and those associated with them could and should participate in reshaping society as well; ebb and flow, back and forth, one to the other. The values embedded in democracy were those that united community and school. "The school has the function also of coordinating within the disposition of each individual the diverse influences of the various social environments into which he enters. One code prevails in the family; another, on the street; a third, in the workshop or store; a fourth, in the religious association. As a person passes from one of the environments to another, he is subjected to antagonistic pulls, and is in danger of being split into a being having different standards of judgment and emotion for different occasions. This danger imposes upon the school a steadying and integrating office" (Dewey, 1916/1966, p. 22).

Through Cremin was reluctant to provide a definition of progressive education, Dewey did not hesitate to articulate his views. For Dewey (1916/1966), a progressive view of education meant the "reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience" (p.76). Such a view intertwined once more the individual and the social group in a mutually beneficial continuous process of evolution.

To recap, the underpinnings of a progressive view of education were reflected in a particular view of the human organism, its purpose, and its relationship to society. Social groups and individuals were united by similar basic growth and survival instincts; were dependent upon each other for their livelihood; were limited in their capacity for growth only by aspiration and circumstance; and were best served by a form of government that was itself fluid and evolving: a democracy.

As to the work of adult and continuing education practitioners, progressive education beliefs suggested they recognize that:

1. growth and education are lifelong endeavors and that each is the natural expression of individual and social striving;

2. education is one with growth, its importance to the individual is lifelong;

3. past experience is the major resource individuals and social groups bring to new situations;

4. whereas past experience provides the foundation for new learning, present situations (problems) provide the catalyst;

5. change is a constant both for the individual and the group, therefore a dynamic rather than static approach to instruction is stressed;

6. truth like change is constantly evolving, implying that the current value of ideas, understandings, and beliefs are measured by their usefulness both to the individual and the social group;

7. application of the scientific method is the recommended approach to measuring the worth of present ideas, understandings, and beliefs;

8. the core of formal education is the process of learning, nurtured by inquiry and the testing of concepts, not specific content;

9. individuals learn best when actively engaged in an educational task;

10. the teacher's role in formal education is that of co-inquirer, like the student he/she is a maturing and growing organism;

11. individual learning is enhanced by collaboration with others;

12. democratic principles, in means as well as ends, guide educational tasks;

13. formal agencies and institutions of education (such as public schools and adult and continuing education facilities) are a significant part of, not separate from, the communities that structure them;

14. formal learning environments should resemble the living and working domains of the student, serving as laboratories for meaningful problem solving; and,

15. the success of a learning activity is measured by the degree it leads to further inquiry, probing, testing, and purposeful engagement in the environment.

Beyond John Dewey

The reader may wonder about the amount of space devoted in this chapter to John Dewey. What about other writers, other theorists? And, what specific impact did progressivism have on the education of adults? In the space remaining we will briefly highlight and discuss some of the numerous manifestations of progressive education in adult and continuing education.

The argument thus far suggests that John Dewey IS the theorist of record for progressive education. Yet his voice is often foreshadowed in the adult and continuing education literature by someone else: Eduard Lindeman. Lindeman's classic The Meaning of Adult Education (1926/1989) is packed with progressive education assumptions; it has been heralded as "possibly the greatest book of the century" (Collins, 1984). Unlike Dewey, whose writings can be difficult to read, Lindeman's prose tends to embrace, comfort, charm, and inspire the reader. Graduate students in my history of adult education classes, assigned works to critique by both Dewey and Lindeman, usually struggle with the former but are truly enraptured by the later. Collins (1984) in a testimonial to the longevity of Lindeman's classic wrote, "There is (in the work) an odd symbiosis between syntax and content -- a kind of fresh, poetic and healthy-minded beauty -- that has captivated more than a few contemporary readers" (p. 1). He goes on to note, "Few adult educators of the late 20th Century are untouched by the operational implications of Lindeman's philosophical effort" (p. 1). I agree. In no way belittling Lindeman's contribution to the education of adults, I encourage the reader not to assign the role of theorist to Lindeman (a role belonging to Dewey) but to view Lindeman properly as the poet laureate of the newly emerging field of adult and continuing education and one of its earliest methodologists.

The Meaning of Adult Education, should be read by students of adult and continuing education, for its charm, for its translation of Dewey's views for the continuing education of adults, and for its suggestions regarding an appropriate format for teaching adults. Lindeman's basic assumptions about adult education, articulated over seventy years ago, still guide much contemporary practice. Building upon the ideas of

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Dewey, and incorporating his own recent experience with the Danish folk high school, Lindeman (1926) affirmed that "education is life," not merely preparation for future events (p. 4). Echoing Dewey, he also suggested that adult education be approached "via the route of *situations*, not subjects" and that "the resource of highest value in adult education is the learner's experience" (p. 6). To this end, Lindeman was an early supporter of group discussion as the most appropriate method for working with adult students. "Small groups of aspiring adults who desire to keep their minds fresh and vigorous; who begin to learn by confronting pertinent situations; who dig down into the reservoirs of their experience before resorting to texts and secondary facts; who are led in the discussion by teachers who are also searchers after wisdom and not oracles: this constitutes the setting for adult education, the modern quest for life's meaning" (Lindeman, 1926, p. 7). The essence of such an educational undertaking aimed at both personal and collective maturity: intellectual, spiritual, and social growth .

Eduard Lindeman was able to demonstrate his approach to the continuing education of adults when selected as an initial trainer of adult education teachers. In the fall of 1926, with the support of the newly founded American Association for Adult Education, Lindeman joined Everett Dean Martin, Harry A. Overstreet and Leta Hollingworth as instructors in the first series of teacher training courses for adult educators offered at the New School for Social Research in New York City (Cartwright, 1927). Lindeman, at the time a professor of social psychology at the New York School of Social Work, was assigned the "Method and Content in Adult Education" course. In a group setting, true to his beliefs, Lindeman concentrated on personal growth not book knowledge. A student in the course affectionatley recalled, that beyond the the general aims of Lindeman's course, "was the personal vision of education as clarity and calmness -- itself the be-all and the end-all here. With none of the pathetic eagerness nor dejected earnestness so often associated with attempts at 'self-improvement,' they (the students) were moved by the desire to be rendered more effective human beings, by an impulse toward intellectual independence and spiritual wholeness which all their previous efforts had failed to achieve" (Mayers, 1928, p. 44).

Another figure deserving of recognition as an early methodologists of progressive education and as a spokesman for the newly emerging field of adult and continuing education was William Heard Kilpatrick. A long time associate of Dewey at Columbia University, Kilpatrick is credited with supplying some "practical" application to Dewey's philosophy (New York Times, 1965, p.92). Primarily remembered for his work in preparing teachers of youth, Kilpatrick was also keenly concerned with lifelong education.

As an American delegate to the first world conference on adult education held in Cambridge, England, during the summer of 1929, Kilpatrick addressed the opening session of the assembly: "We have learned that education can not be confined to the years preparatory to adulthood and that it need not be carried on only through the formalized institutions of learning. On the contrary, we know that mature humans are constantly being brought under the educative influences of a great variety of agencies and that they are modified by these agencies. Adult education has become continuing education for everybody and is, as such, a necessity in our complex modern world. . . . In the final analysis, adult education becomes practically co-extensive with all shared efforts to face life's problems" (World Conference on Adult Education, 1929, pp. 439-440). For

Kilpatrick (1929), life's 4 major problems on the eve of the Great Depression were moral chaos, social instability, new leisure and cheap excitements, and general unrest stemming from personal, social, and spiritual uneasiness.

Like Lindeman, Kilpatrick believed teachers of adults needed to design their curriculum around the significant life problems (situations) confronting their students. Further, Kilpatrick suggested learning activities be purposeful, be conducted in social environments, and that they result in a widening of the student's interests. To insure purposefulness in learning, Kilpatrick fathered "The Project Method." What distinguished this method of instruction from others was the presence, throughout, of a dominating purpose; the onus of responsibility for judging the purposefulness of the learning task rested primarily with the student.

In many ways, the principles underlying Kilpatrick's project method are very similar to those of Knowles' (1980) andragogy and self-directed learning projects where teachers are encouraged to allow learning activities to emerge from the interests and desires of their mature students. For Kilpatrick (1918), "It is the special duty and opportunity of the teacher to guide (students) through (their) present interests and achievements into the wider interests and achievement demanded by the wider social life of the older world (p. 12).

Also like Lindeman, Kilpatrick believed students learn best in a social setting, in groups with other students. Since students did not live their out-of-school lives in isolation from others, Kilpatrick (like Dewey and Lindeman) concluded they should not be separated from them in schools? Kilpatrick also believed that classmates help

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maintain a student's purpose through their support and their ability to serve as resources and as co-investagtors.

But Kilpatrick did not suggest that instructors relegate their roles to that of resource provider and cheerleader. Like Dewey, Kilpatrick advised teachers to model inquisitiveness and experimentation. Teachers were also encouraged to bring their own enthusiasm and life experience into the classroom, and to stretch the resourcefulness and stick-to-itiveness of their students (Kilpatrick, 1933/1969, p.134). Never neglecting the central place of meaningful student engagement in a learning activity, Kilpatrick also recognized that teachers can maintain purpose through design.

Anticipating the suggestions of contemporary learning theorists such as Kolb (1984, 1985), Kilpatrick foresaw that teachers of adults can accentuate purposeful learning by incorporating observation, research (theory-generating) and application (problem-solving) skills. Kilpatrick (1933/1969) wrote, "An intelligent program of adult education will study life and its possibilities and seek to present such a program of lectures and study, on the one hand, and of observation and discussion and practice, on the other, as will in fact help people to take hold of life consciously to make it better (p. 134).

Together, Dewey, Lindeman and Kilpatrick left a blue-print for working with adults in an assortment of adult and continuing learning environments. Fundamental to their instructional methodology was recognition of the past experience of students; assisting students in the identification of meaningful ("educative") learning activities stemming from real life issues and problems; assisting in the formulation of meaningful questions; nurturing observation and theory building skills; utilization of experts and a variety of knowledge sources to confirm and enhance theory; experimentation and testing; and finally, reflection, integration, connectedness, and the formulation of new questions for further study. Chapter 3 provides some practical suggestions for implementing many of these progressive education suggestions into adult and continuing education classes.

Before concluding this chapter a few words about the manifestations of progressive education principles in the practice of adult and continuing education practice are provided. Earlier it was noted that "during the formative years of the American adult education movement progressivism flowed through its pores. These years cover the period 1926-1939, from the founding of the American Association for Adult Education to the beginning of

World War II. During this time new American folk schools such as Highlander began, as did the community education movement, graduate study in adult education, experimentation in workers' education, Great Books study groups, as well as summer institutes for teachers of adults. Each program acknowledged the tenets of progressive education and discussion groups abounded.

But many of the guiding assumptions of progressive education were both visible and embedded in educational efforts for adults that well preceded 1926. From Benjamin Franklin's Junto in the 1700s to the early mechanic institutes and lyceums of the early 1800s, adults often gathered together to share information, discuss local issues, learn of new inventions, and explore and experiment with real life challenges and new situations.

During the years following the American Civil War new schools and institutes emerged, such as the Tuskegee Institute in Alabama and the Opportunity School in

Colorado. These schools provided both academic and vocational studies, stressing the overall growth students. In addition, there were settlement houses such as Hull House in Chicago that cared for the growth of the poor and forgotten. There were also rural efforts such as the demonstration and institute programs of cooperative extension. And there were even bold and experimental schools, such as the New School for Social Research in New York City, that required neither admission nor exit requirements. Each of these programs either ushered in or punctuated progressive education tenets.

Moreland and Goldenstein (1985) note that when Tuskeegee Institute opened in 1881 many of the Afro-American students were over nineteen years of age. The authors credit the institute's founder, Booker T. Washington, with creating an exemplary industrial education program that aimed to relieve racial tension in the south, to assist recent victims of bondage to become factory and farm workers, and to "improve living conditions among rural blacks by bringing the school to the farm" (p. 127).

Approximately thirty-five years later, in Denver, Colorado, a school began with the motto: "You Can Do It" (Alderman, 1928). Opened by the Denver School District in 1916, and organized and directed by Emily Griffith, the "Opportunity School" responded to the desires of adult students for information and culture, and so doing, approximated "what is claimed for the Danish folk high schools" (Alderman, p. 144). The primary objective of the Denver Opportunity School was to prepare students for work, but it also provided students with self-respect and optimism about the future.

Emily Griffith, when asked about the origins of the school once said, "I visioned a school in which there would be no age limit, no entrance requirement, no required number of hours, a place where a person could study the subjects he (she) needed in order to fit him (her) for life . . . . The personal attention given to our students is somewhat different from that given in many schools and colleges. In our foreign department, for instance, each student carries a card which says, 'The bearer of this card is a student of the Opportunity School and is worthy of your respect'" (Alderman, pp. 144-145).

Respect and opportunity for adults was also a major reason for the success of settlement houses such as Hull House. Opening its doors in one of the poorest sections of Chicago, Hull House served over 50,000 individuals during its first year, 1889 (Moreland and Goldenstein, 1985, p. 152). Those served were primarily recent immigrants to Chicago, a rapidly growing metropolis in the mid-west. Two years earlier, Jane Addams, cofounder of Hull House, had visited a similar facility in London (Toynbee House) and concluded that such a place provided a cross roads where both the poor and fortunate (primarily recent university graduates) could mix, thereby expanding each other's views of life and who, together, could ameliorate significant social issues and problems. It should be noted that the establishment of Hull House was as much intended to be an opportunity for the continuing education and growth of the staff as it was for the clients. Reflecting upon her decision to open Hull House, Jane Addams wrote, "I gradually became convinced that it would be a good thing to rent a house in a part of the city where many primitive and actual needs are found, in which young women who had been given over too exclusively to study might restore a balance of activity along traditional lines and learn of life from life itself; where they might try out some of the things they had been taught and put truth to 'the ultimate test of the conduct it dictates or inspires'" (1910/1960, p. 72).

And then there was the birth of the federal Cooperative Extension Service. At the same time Dewey was formulating his theoretical ideas about progressive education, Seaman Knapp was in Texas combating the dramatic boll weevil infestation by demonstrating improved farming practice (Moreland and Goldenstein, 1985, p. 172). Kett, in his recent history of the adult education activities in America (1994), acknowledged that Knapp's major contribution was "to turn the farmer into the actual demonstrator . . . . The farmer could directly test the value of Knapp's advice and retain any profits that he made from the experiment. At the very time when John Dewey was constructing his educational philosophy around learning by doing, Knapp discovered that farmers learned new methods only when they assumed responsibility for the experiment" (p. 302). One could easily argue that the Cooperative Extension Service, founded in 1914 by the Smith-Lever Act and directly due to the pioneering work of Knapp, remains the grandest experiment in progressive education. (The Cooperative Extension Service is further discussed in Chapter 3.)

Finally, though not as massive an effort as the Cooperative Extension Service, one particular and very bold educational initiative embodied all the principles of progressive education thus far presented. It was the New School for Social Research in New York City, a totally new and independent university. Founded in 1919, the New School, like the Denver Opportunity School, ignored admission and exit requirements. But it did not initially define itself as a facility for teaching work and life skills. It's agenda was critical reflection on social issues and social betterment; it's methodology stressed serious scientific investigation. Stubblefield (1988) observed that, "The founders (including John Dewey) of the New School created an educational outpost for liberal thought and social reform, an institution of higher learning for educated lay persons" (p. 3). The questions the founders of the New School wrestled with in 1919 still perplex adult and continuing education providers who subscribe to progressive education tenets: "How can adults gain understanding of knowledge about the social order? Under what institutional auspices can such knowledge be produced and disseminated to the adult lay public? What should be the social purposes of this new adult education (Stubblefield, 1988, p.4).

The sympathetic reader may readily identify the dilemma adult and continuing education professionals face when they embrace progressive education principles but find themselves confronted by certain institutional restraints unresponsive to or in opposition to these beliefs, such as credit hours, certification, mandatory requirements, specified curriculum, etc. Over time, even faculty at the New School faced similar issues. Rare are the formal education institutions that ignore the trappings of education such as completed course hours and concentrate solely on the physical, mental and emotional growth of their students, and on societal betterment. To be sure, opportunities for "individual" growth exist in many of the non credit, and completely voluntary offerings of continuing education programs sponsored by universities, community colleges, school districts and community agencies, provided their instructors are more concerned about the student's experience then with mastery of subject matter. And they exist in the folk high school environment of places like Highlander (discussed further in Chapter 3) where participation is voluntary, issues -- problems for study -- emerge from the participants, resources are consulted and action plans formulated. Here individuals are able to concentrate on their own humanness, their own since of time and place, their own continuing growth and that of the environment in which they live and labor.

We close with a final reminder by Dewey regarding the teacher's role in a progressive education setting. Following this passage is a summary mental map of the themes touched upon in this section. The next chapter provides excerpts from the writings of individuals either referred to and/or who illustrate themes addressed in this section. Chapter 3 provides some instructional suggestions that illustrate the principles of progressive education in practice.

> *The teacher is a guide and director; he (she) steers the boat, but the energy that propels it must come from those who are learning. The more a teacher is aware of the past experience of students, of their hopes, desires, chief interests, the better will he (she) understand the forces at work that need to be directed and utilized for the formation of reflective habits. The number and quality of these factors vary from person to person.*
>
> John Dewey (1933/1998, p. 36)

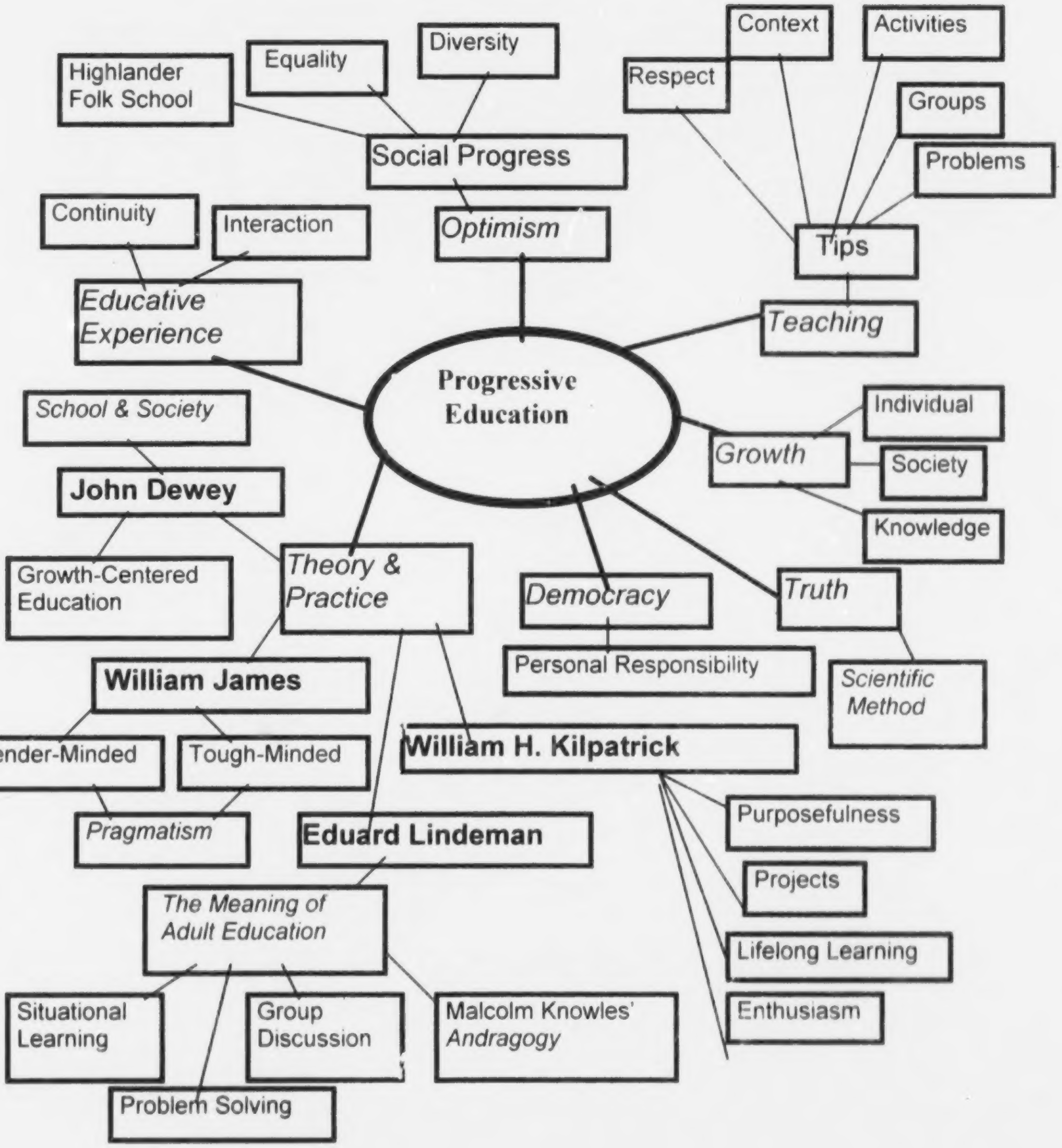
Progressive Education
Highlander Folk School
Equality
Diversity
Social Progress
Optimism
Respect
Context
Activities
Groups
Problems
Tips
Teaching
Continuity
Interaction
Educative Experience
School & Society
John Dewey
Growth-Centered Education
Theory & Practice
William James
Tender-Minded
Tough-Minded
Pragmatism
Eduard Lindeman
The Meaning of Adult Education
Situational Learning
Group Discussion
Problem Solving
Malcolm Knowles' Andragogy
Growth
Individual
Society
Knowledge
Democracy
Personal Responsibility
Truth
Scientific Method
William H. Kilpatrick
Purposefulness
Projects
Lifelong Learning
Enthusiasm

Figure 4. Mental Map of Progressive Education

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Chapter Two

Progressivism: An Anthology

Andrea Reeve
Director
National Clearinghouse

National Council Education Opportunities Association
Washington, DC

CHAPTER 2
PROGRESSIVISM: Selected Readings

> *An author may influence the fortunes of the world to as great an extent as a statesman or a warrior. A book may be as great a thing as a battle, and there are systems of Philosophy which have produced as great revolutions as any that have disturbed the social and political existence of our centuries.*
>
> Benjamin Disraeli

INTRODUCTION

In Chapter 1, the author discusses the major theorists and literature that have profoundly shaped progressive thought and practice in adult education. Noting that "few contemporary efforts in adult and continuing education are not touched by progressive ideas". Chapter 2 augments this discussion and provides an opportunity for the reader to directly experience the literature and thinking of the theorists described in Chapter 1: William James, John Dewey, Eduard Lindeman (and a student's–Helen Mayer–perspective of a class taught by Lindeman), Horace Kallen, and William Heard Kilpatrick. Also featured are selections from practitioners who have significantly contributed to the philosophy and practice of progressivism: Jane Addams, Seaman Knapp, Emily Griffith, Alain Locke, Dorothy Canfield Fisher, Miles Horton, and David Kolb.

The selected readings represent a diversity of voices, including women and African Americans; speak to the broadening of participation in adult education to include minorities, immigrants, low-income and disenfranchised adults; span a period from the early 20th Century to contemporary times; and illustrate the pervasive influence of progressive thinking in current adult education practice. Some common themes in the readings include, a belief in the scientific method; inquiries into the nature of truth; the connections among learning, democracy and American society; definitions of adult education; lifelong learning; student centered and active learning; agreement between means and ends; the merging of philosophy and practice; and the role of experience in learning and teaching.

You may be asking why a full chapter is devoted to selected readings from the literature of the progressive movement, when the first chapter already describes in-depth, the major theories of Dewey, Lindeman, James, and Kilpatrick. One answer to this question can be found in Eduard Lindeman's *The Meaning of Adult Education.*

Written in a time period considerably different than the pre-World War I rural and agrarian society, the transition to industrialization and urbanization posed new challenges to American education. New discoveries in science and industry led to an increasing specialization of knowledge. Lindeman was concerned that knowledge and experiences would be distilled by specialists, and adults would receive knowledge "second-hand" rather than learning from experiences: "Specialists can, then help to save themselves and us as well by integrating their functions. But this is not enough. We, the objects of specialist's attention, must somehow become aware of what is being done to us and with us, we must become active participants in the process." Lindeman continues, "My conception of adult education points toward a continuing process of evaluating experiences, a method of awareness through which we learn to become alert in the

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discovery of meanings."

Criticizing the reliance upon experts to interpret our experiences, Lindeman concludes that, "When next we confront a similar difficulty, another expert will need to be consulted; in the end, if this were the essence of expert service, life would become a chronic succession of consultations in the presence of specialists...**This is, however, precisely what any person with a grain of intellectual self-respect will refuse to do–to take his meanings second-hand"**.

Thus, in true progressive spirit, Chapter 2 provides the opportunity for you to experience and interpret first-hand, the meanings from the authors and to bring your own experiences into the reading process. Reading the literature also reinforces the connections between progressive thought and current adult education practice as described in Chapter 3.

For example, after reading Dewey and Lindeman, you will easily recognize their influence in the thinking and practice of many contemporary educators. As recently as September 1998, the *Chronicle of Higher Education* summarized an article by Parker Palmer in *The Sun*. Palmer, a senior associate at the American Association for Higher Education, said that "Universities should teach that all experience is sacred...the educational system teaches students to respect only texts, experts, and those who win competitions. Because experience is put into neat, logical categories, students fail to appreciate anything that does not fit into the right box. A story may convey powerful messages about the human condition, but if it fails the academic test of literary credibility, it will be dismissed ...Because students focus on objective knowledge, they never relate what they learn to personal experiences...'By deciding to live divided no more–to act and speak in the classroom the sacred truths we know in our hearts–we can help education to become life-giving once again." (Chronicle of Higher Education. Academe Today. "A glance at the September issue of *The Sun*: reclaiming the sacred in higher education". Friday. September 11. 1998).

The reading selections in the chapter represent only a small appetizer of each author's writings. We hope they will entice you to consume their major works at some future time.

READING SELECTIONS

William James

In 1906. William James delivered a series of eight lectures about Pragmatism at the Lowell Institute in Boston (and in 1907 at Columbia University. New York). This collection of lectures was published in *Pragmatism. A New Name for Some Old Ways of Thinking*. from which a selection follows. At the time of the lectures. James was a professor of philosophy at Harvard University. These lectures elaborated his theory of pragmatism which he believed to be both a process for analyzing philosophic problems and. a theory of truth. Although Charles Sanders Peirce is credited with conceiving the principles of pragmatic theory. William James "was regarded and acted as its principal champion." (A. J. Ayer. 1977. introduction to Pragmatism)

William James was the son of philosopher Henry James. Sr.. and the brother of author Henry James. He was born in New York City in 1842 and died in 1910. He studied medicine at Harvard where he later taught anatomy. physiology. psychology and philosophy at Harvard. He is the author of *The Principles of Psychology* (1890), *Pragmatism, A New Name for some Old Ways of Thinking* (1907) and *The Meaning of Truth: A Sequel to Pragmatism* (1909), *a Pluralistic Universe* (1909), *Essays in Radical Empiricism* (1912), and also is well-known for his examination of the problem of belief in situations where no direct proof exists on which to base one's belief [*The Will to Believe* (1897) and *The Varieties of Religious Experience* (1902)].

Pragmatism as espoused by James would directly influence John Dewey's writings and other progressive philosophers. Both authors inquire if knowledge and beliefs constantly evolve or if there are fixed truths. In the following selection from "Lecture VI, Pragmatism's conception of truth", James subjects the notion of truth to the pragmatic approach in defining true ideas, "truth's cash-value in experiental terms", and expostulates how the general notion of truth may lead from one experience to other worthwhile experiences and connections.

Excerpts from Lecture VI, Pragmatism's Conception of Truth, Pragmatism, A New Name for some Old Ways of Thinking

> I fully expect to see the pragmatist view of truth run through the classic stages of a theory's career. First, you know, a new theory is attacked as absurd; then it is admitted to be true, but obvious and insignificant; finally it is seen to be so important that its adversaries claim that they themselves discovered it. Our doctrine of truth is at present in the first of these three stages, with symptoms of the second stage having begun in certain quarters. I wish that this lecture might help it beyond the first stage in the eyes of many of you.
>
> Truth, as any dictionary will tell you, is a property of certain of our ideas. It means their 'agreement," as falsity means their disagreement, with 'reality.' Pragmatists and intellectualists both accept this definition as a matter of course. They begin to quarrel only after the question is raised as to what may precisely be meant by the term 'agreement,' and what by the term 'reality' when reality is taken as something for our ideas to agree

with.

In answering these questions the pragmatists are more analytic and painstaking, the intellectualists more offhand and irreflective. The popular notion is that a true idea must copy its reality. Like other popular views, this one follows the analogy of the most usual experience. Our true ideas of sensible things do indeed copy them. Shut your eyes and think of yonder clock on the wall, and you get just such a true picture or copy of its dial. But your ideas of its 'works' (unless you are a clockmaker) is much less of a copy, yet it passes muster, for it in no way clashes with the reality. Even though it should shrink to
the mere word 'works,' that word still serves you truly; and when you speak of the 'time keeping function'of the clock or of its spring's 'elasticity,' it is hard to see exactly what your ideas can copy.

You perceive that there is a problem here. Where our ideas cannot copy definitely their object, what does agreement with that object mean? Some idealists seem to say that they are true whenever they are what God means that we ought to think about that object. Others hold the copy-view all through and speak as if our ideas possessed truth just in proportion as they approach to being copies of the Absolute's eternal way of thinking.

These views, you see, invite pragmatistic discussion. But the great assumption of the intellectualists is that truth means essentially an inert static relation. When you've got your true idea of anything, there's an end of the matter. You're in possession; you *know*; you have fulfilled your thinking destiny. You are where you ought to be mentally;
you have obeyed your categorical imperative; and nothing more need follow on that climax of your rational destiny. Epistemologically you are in stable equilibrium.

Pragmatism, on the other hand, asks its usual question. "Grant an idea or belief to be true," it says, "what concrete difference will its being true make in anyone's actual life? How will the truth be realized? What experiences will be different from those which would obtain if the belief were false? What, in short, is the truth's cash value in experiental terms?"

The moment pragmatism asks this question, it sees the answer: *True ideas are those that we can assimilate, validate, corroborate and verify. False ideas are those that we can not.* That *is* the practical difference it makes to us to have true ideas; that, therefore, is the meaning of truth, for it is all that truth is known-as.

This thesis is what I have to defend. The truth of an idea is not a stagnant property inherent in it. Truth *happens* to an idea. It t *becomes* true, is *made* true by events. Its verity *is* in fact an event, a process: the process namely of its verifying itself, its veri-*fication.* Its validity is the process of its valid-*ation.*

But what do the words verification and validation themselves pragmatically mean? They again signify certain practical consequences of the verified and validated idea. It is hard to find any one phrase that characterizes these consequences better than the ordinary agreement-formula - just such consequences being what we have in mind whenever we say that our ideas 'agree' with reality. They lead us namely through the acts and other ideas which they instigate, into or up to, or towards, other parts of experience with which we feel all the while - such feeling being among our potentialities - that the original ideas remain in agreement. The connexions and transitions come to us from point to point as being progressive, harmonious, satisfactory. This function of agreeable leading is what we mean by an idea's verification. Such an account is vague and it sounds at first quite trivial, but it has results which it will take the rest of my hour to explain.

Let me begin by reminding you of the fact that the possession of true thoughts means everywhere the possession of invaluable instruments of action; and that our duty to gain truth so far from being a blank command from out of the blue, or a 'stunt' self-imposed by our intellect, can account for itself by excellent practical reasons.

The importance to human life of having true beliefs about matters of fact is a thing too notorious. We live in a world of realities that can be infinitely useful or infinitely harmful. Ideas that tell us which of them to expect count as the true ideas in all this primary sphere of verification, and the pursuit of such ideas is a primary human duty. The possession of truth, so far from being here an end in itself, is only a preliminary means towards other vital satisfactions. If I am lost in the woods and starved, and find what looks like a cow-path, it is of the utmost importance that I should think of a human habitation at the end of it, for if I do so and follow it, I save myself. The true thought is useful here because the house which is its object is useful. The practical value of true ideas is thus primarily derived from the practical importance of their objects to us. Their objects are, indeed, not important at all times. I may on another occasion have no use for the house; and then my idea of it, however verifiable, will be practically irrelevant, and had better remain latent. Yet since almost any object may some day become temporarily important, the advantage of having a general stock of *extra* truths, of ideas that shall be true of merely possible situations, is obvious. We store such extra truths away in our memories, and with the overflow we fill our books of reference. Whenever such an extra truth becomes practically relevant to one of our emergencies, it passes from cold-storage to do work in the world and our believing it grows active. You can say of it then either that 'it is useful because it is true', or that 'it is true because it is useful.' Both these phrases mean exactly the same thing, namely that here is an idea that gets fulfilled and can be verified. True is the name for whatever idea starts the verification-

> process, useful is the name for its completed function in experience. True ideas would never have been singled out as such, would never have acquired a class-name, least of all a name suggesting value, unless they had been useful from the outset in this way.
>
> From this simple cue pragmatism gets her general notion of truth as something essentially bound up with the way in which one moment in our experience may lead us towards other moments which it will be worth while to have been led to. Primarily, and on the commonsense level, the truth of a state of mind means this function of a *leading that is worth while*. When a moment in our experience, of any kind whatever, inspires us with a thought that is true, that means that sooner or later we dip by that thought's guidance into the particulars of experience again and make advantageous connexion with them. This is a vague enough statement, but I beg you to retain it, for it is essential (James, pp. 95-99).

John Dewey

Progressive philosopher, educator, and educational reformer, John Dewey was a primary force in changing educational theory and practice in 20th Century America to reflect the philosophies of pragmatism and progressivism.

Born in 1859 in Burlington, Vermont, Dewey graduated from the University of Vermont in 1879 and received his doctorate from John Hopkins University in 1884. He taught philosophy at several universities, was chairman of the Department of Philosophy, Psychology and Pedagogy at the University of Chicago, and from1904-1939 was Professor and Professor Emeritus at Columbia University. He was president of both the American Psychological Association and the American Philosophical Association and was a founder of the New School for Social Research (1919) in New York City.

His writings are extensive and include: *Psychology* (1887), *How We Think* (1910), *Essays in Experimental Logic* (1916), *Democracy and Education* (1916), *Reconstruction in Philosophy* (1920), *Human Nature and Conduct* (1922), *Experience and Nature*

(1925), and *Logic: The Theory of Inquiry* (1938).

Experience and Education (1938) was a series of lectures for the Kappa Delta Pi Lecture Series and is considered to be a major contribution to the discussion of educational philosophy. Dewey takes this opportunity to reflect on his experiences with progressive schools, and succinctly analyzes "traditional" and "progressive" education against a framework of experience. The following selection from "Chapter 3: Criteria of experience" discusses the principles of continuity and interaction, two aspects of experience that provide order, significance, and value to experiences. Dewey suggests that educators carefully consider the situations in which interactions take place if experience is to be educative.

Excerpt from Criteria of Experience
Experience and Education

> The two principles of continuity and interaction are not separate from each other. They intercept and unite. They are, so to speak, the longitudinal and lateral aspects of experience. Different situations succeed one another. But because of the principle of continuity something is carried over from the earlier to the later ones. As an individual passes from one situation to another, his world, his environment, expands or contracts. He does not find himself living in another world but in a different part or aspect of one and the same world. What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as long as life and learning continue. Otherwise the course of experience is disorderly, since the individual factor that enters into making an experience is split. A divided world, a world whose parts and aspects do not hang together, is at once a sign and a cause of a divided personality. When the splitting-up reaches a certain point we call the person insane. A fully integrated personality, on the other hand, exists only when successive experiences are integrated with one another. It can be built up only as a world of related objects is constructed.
>
> Continuity and interaction in their active union with each other provide the measure of the educative significance and value of an experience. The

> immediate and direct concern of an educator is then with the situations in which interaction takes place. The individual, who enters as a factor into it, is what he is at a given time. It is the other factor, that of objective conditions, which lies to some extent within the possibility of regulation by the educator. As has already been noted, the phrase "objective conditions" covers a wide range. It includes what is done by the educator and the way in which it is done, not only words spoken but the tone of voice in which they are spoken. It includes equipment, books, apparatus, toys, games played It includes the materials with which an individual interacts, and, most important of all, the total *social* set-up of the situations in which a person is engaged.
>
> When it is said that the objective conditions are those which are within the power of the educator to regulate, it is meant, of course, that his ability to influence directly the experience of others and thereby the education they obtain places upon him the duty of determining that environment which will interact with the existing capacities and needs of those taught to create a worth-while experience. The trouble with traditional education was not that educators took upon themselves the responsibility for providing an environment. The trouble was that they did not consider the other factor in creating an experience; namely, the powers and purposes of those taught.. It was assumed that a certain set of conditions was intrinsically desirable, apart from its ability to evoke a certain quality of response in individuals. This lack of mutual adaptation made the process of teaching and learning accidental. Those to whom the provided conditions were suitable managed to learn. Others got on as best they could. Responsibility for selecting objective conditions carries with it, then, the responsibility for understanding the needs and capacities of the individuals who are learning at a given time. It is not enough that certain materials and methods have proved effective with other individuals at other times. There must be a reason for thinking that they will function in generating an experience that has educative quality with particular individuals at a particular time.

Eduard Lindeman

Widely recognized for his contributions to the field of adult education and as a leader in social reform movements that included civil liberties, race relations, public housing, child welfare, and trade unionism; Eduard Lindeman didn't begin his formal education until he was 21 years old. Born in St. Clair, Michigan in 1885 to a Danish immigrant family he was orphaned at the young age of nine. His early work experiences as a laborer and farmhand prior to entering Michigan Agricultural College later influenced his concepts of experience and adult education.

Following graduation in 1911, he worked as an agricultural journal editor and as the state director for 4-H Clubs. In 1924 he began teaching at the New York School of Social Work where he taught social philosophy until his retirement in 1950, and he was also a visiting professor at the New School for Social Research. His service activities were numerous, including executive committee member of the Adult Education Association, education advisor to the British Army of Occupation in Germany, and director of the Recreation Division of the Works Progress Administration. He was affiliated with the *New Republic Magazine* for over twenty years. His writings include the books: *The Community*, *Social Education*, and *Social Discovery*, in addition to numerous articles.

One of his best known books, *The Meaning of Adult Education* (1926) proposed a definition of adult education that departed from the traditional idea of education as preparation for life. With the classic summarizing statement that "education is life", Lindeman suggests that adult education is social education, a process to facilitate the analysis of an adult learner's experiences and situations and to use this insight to solve individual and societal concerns. "My conception of adult education points toward a continuing process of evaluating experiences, a method of awareness through which we learn to become alert in the discovery of meanings." (Lindeman, 85). Adult education is lifelong, "the whole of life is learning, therefore education can have no endings. This new venture is called adult education – not because it is confined to adults, but because adulthood, maturity, defines its limits." (p. 4-5). Thus, the adult education curriculum should be built around a learner's needs and interests and the "...resource of highest value in adult education is the learner's experience. If education is life, then life is also education...experience is the adult learner's living textbook (pp. 5-7)."

The following selection from a 1928 *New Republic* Special Focus Issue on Adult Education discusses the social dimension of adult learning and liberalism.

Excerpts from Adult Education: A New Means for Liberals
The New Republic

> The first credential to be required of an adult who conceives of his learning in cumulative terms is this: How far does learning contribute to an understanding of oneself? If ideas and intelligence are to be translated into the supreme force which settles social issues, we shall need to inquire as to the sources of both. Social issues are not external facts; they reside first of all within human personalities. The liberal cannot solve the social problem, even with the best of will and the warmest feeling, if he is incapable of calmly appraising his own behavior. Self-knowledge is the beginning of all wisdom. But there is no textbook and no oracle available for such knowledge, nor may it be plucked from mystical trees. To pursue knowledge of self is to conduct certain definite experiments. Exercises in accentuated self-consciousness will not lead in the right direction; the process should be one of self-awareness in which acting and thinking are kept integral to each other. The professed liberal who begins such experiments even in the homeliest of situations will soon learn that to think liberally is not enough. He will discover that all his thinking which does not get acted upon is so much wasted energy. He may even discover that many of the ideas which he thought to be intelligent and capable of becoming social forces are not his at all, and that others are obsolete, unworkable. When these discoveries are made, the learner will recognize the necessity of watchful vigilance over his own behavior; he will be viewing himself continuously as a person capable of self-criticism. At this point a new kind of alertness, a new zest for experimentation in all of life's situations is likely to follow. The person thus confronting the whole of experience as if each item, each act and each reflection were pregnant with learning possibilities, will no longer demand merely the satisfaction of great popular victories; he will be always creating a world of progress within himself and within the circle of his vital interests.

The beginning, then, of liberal education is lively self-awareness, unweaned curiosity, and eager experimentation within the context of one's own personality and behavior. But will such a person, or any appreciable number of such persons, pursuing life as though it were education, and education as though it were life, bring into being a workable process for liberal society? At this point the critics of the present phase of liberal ideology are sure to bring into play their larger guns of disparagement. Those who enjoy calling themselves behaviorists will quickly find some convenient label such as " sheer subjectivism," "worthless introspection," with which to sweep this entire thesis into the limbo of futility. And those who take their cues from psychoanalytical schools of thought will designate this trend toward self-attention as a form of ego-compulsion, a compensation for unadjustment, or an escape from social responsibility. Each of these criticisms points to a real danger The answer, obviously, lies in two directions: first, there is the pragmatic response which leads the experimenter to say: Try it, test it. Secondly, there is the theoretical reply which revolves about ways of conceiving self and non-self, individual and society.

No one expects liberalism to become a way of life, as well as a way of conceiving life, by the mere procedure of adding together a certain number of persons who have become curious and experimental about their own behavior. Life is multiplication, not addition, and "progress proceeds in two ways, and freedom is found in that kind of interaction which maintains an environment in which human desire and choice count for something." The self which learns awareness and orients its experience through a conception of continuing education is already a social self. Its vitality and zest for living are derived from social factors: to be dynamic, acquisitive for knowledge, and eager for experiment is to recognize social comparatives: none of these traits has meaning with respect to a single self. Effective knowledge is of the self and other selves. It is not merely knowledge *of* but rather *with* other selves. The method of learning is relational, social. Fruitful knowledge about human beings is not learned wholly in isolated experimental laboratories, but also in the process of active, participating ventures. It is not learning stored up for some probable eventuality, but rather learning within and through actual situations which must be jointly confronted. The liberal learner does not enter situations with his values and qualities fixed and settled in advance: on the contrary, he rediscovers values as he goes on with each situation, just as he discovers new aspects of himself and his fellows. Learning of this sort is learning in action, not learning for the purpose of acting. And certainly, liberals need to be reminded of the social nature of conduct, especially in times when liberalism is discounted. Escape within the subjective self is a perennial temptation. Those critics who entertain disesteem for liberalism

> on the ground that it tends to become a rarefied faith, a form of spiritual isolation, will do well to bring forward tests and challenges with respect to specific issues. In such instances, the dogmatist will know the solution and the liberal will not: but the liberal, with his attention focused upon the individual self involved and upon the projected long-time selves which constitute society, will able to indicate the process by which the issue will lead toward learning. He will not have fears over the end, for he will be constantly validifying the means.

Helen J. Mayers – Student in a Class Taught by Eduard Lindeman

Also included in *The New Republic* Special Focus Issue on Adult Education was an article by Helen J. Mayers, a student in Eduard Lindeman's New School for Social Research course on adult education. In this commentary on the process and content of the course, Mayer describes how the students' experiences in this class lead to insight about the essence of adult education and their future practice as adult educators.

Selections from Learning to Learn
The New Republic

> *During the season of 1926-27, the New School for Social Research conducted four experimental classes in adult education. One of these groups, consisting of twenty-four students, pursued its studies under the caption, "The Content and Method of Adult Education." The following account of this experience was written by a member of the class.*
>
> THE main purpose of our group was to acquire the technique of leading adult classes.
>
> The individuals varied widely in age and experience, but their intellectual and academic equipment was relatively uniform. Each was engaged in some form of educational work. Almost every one had completed undergraduate college work, and a number had gone on for further professional training and graduate study. All were addicted to the habit of courses. And not one but would secretly have confessed himself a member of the "intelligentsia." Surely they had been through the academic mill and knew the ropes. ...Yet those who came to lead remained to learn. The interest of these people in the movement was in he nature of a tacit acceptance of the philosophy underlying it. They recognized the cultural lag in Our modern industrial society and the made lusty of conventional modes of education for readjustment. They were

throwing in their efforts with those who were seeking "The Way Out." Yet beneath and beyond these generalized aims was the personal vision of education as clarity and calmness - itself the be all and the end all here. With none of the pathetic eagerness nor dejected earnestness so often associated with attempts at "self-improvement," they were, nevertheless, moved by the desire to be rendered more effective human beings, by an impulse toward intellectual independence and spiritual wholeness which all their previous efforts had failed to achieve. It was not the accumulation of further knowledge that they were seeking. In an opinion test made up of some twenty varied theories of education gathered from current writings, those conceptions were given the most general approval which envisaged education as a liberation, a quickening. The personality as the dynamic factor had become central to their thinking, and life was conceived not merely as something which happens *to* us, but also something happening *from* us.

How accomplish this liberation, this quickening? How provide the release of those capacities which have lain dormant and unrealized? Clearly the knowledge most needed was self-knowledge: they would become aware of what it was that hindered their self-fulfillment, they would seek to make their limitations less limiting.

...What did emerge after these few months was a keener realization of the problems confronting each individual. This self-analysis, while only a part of the ground covered in connection with the training program, was a far more fundamental preparation for future leadership than all the *a priori* discussion of educational theory and method which also took place. These men and women could not, thereafter, go forth to practise authoritarian methods with other groups. They would be humble in their guidance, and their classes would be imbued with the spirit of joint searching.

And it was, in its essence, "adult education." Each had become alert to the quality of his own learning experience, so that the danger of traveling in circles or of making education a mere quantitative process would be more readily avoided. The question uppermost in each mind was that of the relevance of the course being pursued, of the direction of educational effort. Each had been set upon the way to fashioning in his own mind an instrument, a trained sensitivity for integrity in education. Each had become aware of that new possibility to which Dewey points-- "In learning habits, it is possible to learn the habit of learning. Then betterment becomes a conscious principle of life."

Horace Kallen

When Horace Kallen, died in 1974 at the age of 91, *The New York Times* "Obituary" article described him as "a pragmatist, pluralist philosopher, and a fiery teacher (who)...believed that far from being a matter of cool reflection, 'living philosophy is sired by fear upon danger; and nurtured upon pain and sorrow.'"

An educator and pragmatist philosopher, Horace Kallen was one of the founders of the New School for Social Research in New York City (1919) where he taught from 1919-1973. The New School for Social Research was an innovative institution that provided higher adult education and opportunities for continued learning by mature, well-educated adults. The principal focus of the New School was the study of humankind. Traditional rules governing students and faculty were changed. Students would attend because they wanted to learn; originally, there were no entrance requirements, no degrees, and no examinations. The faculty was prestigious and included Charles Beard, James Harvey Robinson, Thorstein Veblen, John Dewey, Herbert Croly, and Alvin Johnson.

Kallen wrote over 30 books including *Consumer Cooperation the Freedom of Man, Liberty, Laughter and Tears, What I Believe In and Why-Maybe*, and edited William James' unfinished work, *Some Problems in Philosophy* and *The Bertrand Russell Case.*

In the following selection from *The New Republic* Special Focus Issue on Adult Education, Kallen laments that in the late 1920's, categories or "fashions" of adult education had become too traditional and complex: 1) to give the public what it wants through a proliferation of correspondence schools, lecture bureaus, lyceums, and institutes, 2) to give the public what it ought to have through missionary zeal--lectures, instruction and educational propaganda from patriotic societies, religious cults, reform movements, and political parties, and 3) to give the public only what it ought to have–adult education to form prescribed social values, found in the YMCA's, church social centers and houses of "Americanization". Kallen proposes that the hope of adult education is in simplification, a role that "enables and facilitates the coming together of companies of men and women for education". Adult education should be co-terminous with life to broaden interests and experiences, and to encourage continual growth of the mind.

Excerpts from Between the Dark and the Ivory Tower
The New Republic

> Because our impulses are too many, and unreconciled, our hearts are without dearness, our minds can hold no vision long: no god can live unchallenged in our allegiance. And in this lies the effective hope of adult education. For, held all our lives in a narrow orbit by the economy of circumstance and the inertia of habit, our gods are to us rather ideals imposed than excellences chosen; accepted and acquiesced in, not discerned and understood. Organized society schools us in its grammar of assent; on all sides we are pressed into conformation with the ruling type, until we think we have wished this conformity ourselves. Our minds become selective before our bodies grow up. Life and learning pass as a succession of fashions of the same substantial ideal, all variation and no real change. Thus, most Americans seem to have reached mental old age at the age of thirty. They reflect in stereotypes; they converse in slogans; their thinking is reiteration, and their action - consequently - violence. Their whole aspect is as of a somnambulism. Their restless life moves within the circle of an Ivory Tower which themselves have built, where the dream of the Successful Business Man provokes the troubled education that shall make him real, and the education confirms the dream.
>
> This role for education is not new. To confirm, to reproduce the current ideal; to bulwark, to sanctify the current establishments of society, has in the long run always been the aim of the educator and the educational establishment. They have served as instruments of conformation and submission, to whatever power has set up its rule in their times, justifying, glorifying, finally deifying. Each age, they have served as keepers of the Ivory Tower, where minds grow old before bodies grow up.
>
> There is, however, another, and untraditional role for education, and its functionaries. It is a role that lies beyond the power of great

> establishments precisely because they are great establishments. Bigness is its enemy; complexity is its enemy; elaborateness, organization, are its enemies. It requires only that degree of establishment which shall enable and facilitate the coming together of companies of men and women for education; the simplest of administrations. It requires plasticity, disinterestedness and good will. In this role education is co-terminous with life, the continuous commentary upon it, like the Education of Henry Adams, in whose biography every new experience was a deepening of vision to the mind, every vision a fresh adventure to the heart. In this role education would cease to be an incident of schooling and schooling become an episode in education. Adult education, as Everett Martin writes, in that wise book, "The Meaning of a Liberal Education," would be "something which will broaden the interests and sympathies of people regardless of their daily occupation - or along with it - to lift men's thought out of the monotony and drudgery which are their common lot, to free the mind from servitude and herd opinion, to train habits of judgment and of appreciation of value, to carry on the struggle for human excellence all our day and generation, to temper passion with wisdom, to dispel prejudice by better knowledge of self, to enlist all men . . . in the achievement of civilization." That is, instead of mental old age at thirty with its *clichés*, stereotypes and iterations, the mind would grow up as the body grows old, and physical senescence would mean only mental maturity. The principles of such an education are simple. It acknowledges the reality of the chances and changes that compose our life and our knowledge. Hence it discards ultimates and finalities. In the place of authority it sets experiment. It abandons the grammar of assent for a technique of doubt. It seeks to establish openness and flexibility of mind and tolerance of otherness as a continuing habit. It conceives itself with method more than with matter, with the *how* rather than the what of living and doing.

William Heard Kilpatrick

William Heard Kilpatrick was a "voice" of progressive education throughout his long career as a Georgia public school teacher and administrator; professor of mathematics and astronomy and acting president of Mercer University; and professor of education at Teachers College Columbia University (1909-1937). A student of John Dewey at Columbia, he was a leading proponent of progressive education and reforming teaching. His "project method" and small group assignment techniques were widely disseminated.

Like Dewey, he believed that "critical experience is the final test of all things".

As an educational reformer, he constantly worked to improve schools in depressed rural areas and city slums, and to broaden participation in education. He was the founder of the John Dewey Society and the periodical, *The Social Frontier* (1934-1939) and *Frontiers of Democracy* (1939-1943). A national leader in the National Education Association the Progressive Education Association Kilpatrick was a prolific author whose works include: *Dutch Schools of New Netherland and Colonial New York* (1912), *The Montessori System Examined* (1914), *Froebel's Kindergarten Principles Critically Examined* (1916), The Project Method (1921), *Source Book in the Philosophy of Education* (1923, 1934), *Foundations of Method* (1925), *Education for a Changing Civilization* (1926), *How We Learn* (1928), *A Reconstructed Theory of the Educative Process* (1935), and *Philosophy of Education* (1951).

In the following selection from *The Journal of Adult Education* (1929), Kilpatrick ponders the question of how adult education should be conceptualized to keep up with a rapidly changing civilization and to solve the problems of civilization in the areas of moral education, social stability, leisure and life, and that "education for all throughout life seems foreshadowed" (p. 406)

Excerpts from "The Task Confronting Adult Education: How shall we conceive it?

The Journal of Adult Education

> Some may be tempted at this stage to conclude that the conception [adult education] under consideration has by now been so widened and so stuffed with variegated content as to become worthless as a turn. Whatever may thus be thought regarding the term, the conception still remains, as worthy, at any rate in my opinion, of the most serious consideration. Now

> that the term and conception have been so widened as to include so great a variety of agencies which do in fact exert actual educative influence upon mature humans, we are led to consider our emerging civilization with its problems new to the world at least in degree and very insistent, and to ask in relation to it whether this wealth of varied forms of actual adult education may not prove the means for grappling with these new problems. Let us then next consider this *new* situation with its insistent demands. Here, perhaps, we shall at length find the final definition of our task.
>
> As to our emerging civilization, it is recognized on all sides that modern scientific method has by its contributions, direct and indirect, already gone far toward remaking the world of human life. Our present historical period has a character distinctly its own. First, for us, perhaps, stand out certain changes of mental attitude, limited originally to the few, now being spread among the many, even to our children. Man faces the world with a new faith in himself and a corresponding weakening of faith in the older external authorities.
>
> Never before (with the possible exception of Athens) has there been such wide-spread and conscious willingness to change institutions from a basis of tradition (and accepted authority) to a basis of experimentalism. Will the new basis succeed? We do not know. Athens fell. Our experiment is new. We seem compelled to shift society from a static to a dynamic basis, from a social stability based on relative absence of change to a stability based on a moving equilibrium instead of relying on habits and prejudices implanted authoritatively in childhood, we are now undertaking to rely on conscious reflection and criticized values. The effort is daring in the extreme. Civilization is perhaps embarking on the supreme experiment of history.

Jane Addams

Born in 1860, Jane Addams is best known for her work as a social reformer. Hull-House, founded in Chicago in 1889, was one of the first social settlement houses in the United States modeled after the settlement houses of England. A great educational and social experiment which incorporated a multitude of educational activities. Hull House provided a variety of philanthropic, educational, cultural, social and political activities for a diverse, impoverished immigrant neighborhood. Hull-House sponsored social clubs

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and educational activities that included kindergartens, early forms of day-care, libraries, reading clubs, lectures, cultural preservation activities, theater and other forms of drama, physical recreation, vocational and English language instruction, and basic community services.

Using the "modern" techniques of sociological research, Jane Addams and the residents of Hull-House studied the community they were serving and planned services in response to these needs. She used collected data to bring to bring social injustices to the attention of local and state government and her efforts established a variety of legislation on child labor laws, sweatshop standards, civil service positions, improved garbage collection and sanitation laws, and playgrounds. Addams asserted that she did research to promote "social action". At the age of 71, Jane Addams became the first American woman to receive the Nobel Peace Price

A true Pragmatist, Addams counted William James and John Dewey amongst her colleagues. She said that her settlement activities followed a sequence from "the concrete to the abstract" (Addams, Hull House, p. 215) and she believed that the Hull-House educational activities should be based upon the experiences of participants.

A prolific writer, one of her best known and widely read books is *Twenty Years at Hull-House*, which describes the activities of Hull-House from 1889-1909. In the following reading selection from a June1930 Journal of Adult Education article, "Widening the circle of enlightenment, Hull House and adult education", Addams discusses the role of settlement houses as bringing "into the circle of knowledge and fuller life, men and women who might otherwise be left outside" (p. 276), and predicts

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the importance of a multicultural society to American democracy.

Excerpts from Widening the Circle of Enlightenment, Hull House and Adult Education

Journal of Adult Education

In all our work with the foreign born we have found that our own attitude toward them as aliens is most important. We may make their foreign birth a handicap to them and to us, or we may make it a very interesting and stimulating factor in their development and ours. You know that there is a theory of race which says that when people journeyed on foot or on camels or by other means into a strange part of the world, their contact with the established civilization there produced a curious excitement that often resulted in the creation of a new culture that never had existed before.

I believe that we may get, and should get, something of that sort of revivifying effect and up springing of new culture from our contact with the groups who come to us from foreign countries, and that can get it in no other way. This idea, I hope, we can always keep foremost in our minds in dealing with the foreign-born people in our midst.

We all know how the interdependence of men in modern life complicates the condition of their thinking, especially when they are facing a social situation in which certain values are but dimly emergent. Diverse racial groups may fail altogether to tap the resources of such a situation, whereas a socially unified group might have found it comparatively easy. *It* is possible on the other hand for groups to *find* clues to a *new life* pattern in such situations of tension, for it is when old values are at hazard that new values get their first attention. The groups realize that the whole situation is calling for inner and outer adjustments, and the moment may give effective direction to half-formed purposes and may integrate them into usability. At times like these when diversified groups find all their old attitudes and assumptions transcended, they may receive together an impulsion toward new values. The foreign *born through* their very diversity have it in their power to unify American experience, if we accept John Dewey's statement that the general intelligence is dormant and its communications broken and faint until it possesses the public as its medium.

This I think, is what *the* settlements are trying to do. They are trying to increase the public that shall be the medium for social developments that are of great moment to us all. They are trying to draw into participation in our culture large numbers of persons who would otherwise have to remain outside and who, being outside, would not only remain undeveloped themselves, but would largely cripple our national life and in the end

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> would cripple our general development.
>
> I am sure that anything *we* can do to widen the circle of enlightenment and self development is quite as rewarding to those who do it as to those for whom it is done.

Seaman Knapp

In Chapters 1 and 3 of this textbook, the authors describe Cooperative Extension as a primary example of progressive practice in adult education. The moving force in establishing the Cooperative Extension concept in the Smith-Lever Act of 1914 was Seaman Knapp who used demonstration as an organizing concept to teach farmers. His leadership in introducing innovative agricultural education led to the passing of the Hatch Act in 1887, creating agricultural experiment stations in all states under the land-grant colleges or as separate institutions.

Born in 1833, Knapp dedicated his life to improving the lives of farmers through agricultural education. He was a professor and President of Iowa State College and a United States Department of Agriculture special agent who traveled internationally to learn more about agricultural methods. Knapp was granted honorary degrees from Baylor and Iowa State College of Agriculture, and was active in the Cooperative Extension movement until his death in 1911. Applying progressive concepts to agricultural education, Knapp recognized the need for continuing education based upon the experiences of the rural population in order to improve both the quality of life and the agricultural productivity of farmers.

In the following selection from *The 1909 Proceedings of the National Education Association of the USA*, "Department of Rural and Agricultural Education, Agricultural

Education for the Rural Districts". Knapp describes his method of teaching agriculture based upon object-lessons and the experiences of the students. He suggests that instruction should begin with the familiar and the concrete and then branch to abstract or distant topics.

Excerpts from Agricultural Education for the Rural Districts
Proceedings of the National Education Association of the USA

One of the greatest forces in education is to get the people to compare their products and realize that there is a method that will produce better results.

Upon this plan every school teacher will become an educator not only of the children but of the adult population of the district.

The Farmers' Co-operative Demonstration Work of the United States Department of Agriculture and the State Colleges of Agriculture could furnish instructions and thus assist. In the teaching of agriculture it is not so much books that are required as an awakened inquiry upon the part of pupils and patrons. Object-lessons and competitive exhibits, with proper direction by the teacher, will do more than books.

...I have tried to make clear the importance of an education in common things for common people as opposed to the exceptional and the remote. If we have no more time than is necessary to become perfect in the knowledge of one country, let that country be our own. Study the history, the language, the soil, the climate, the animals, the birds, the plants, and all the conditions that make for home success and comfort. If still there be inclination, leisure, and means, then extend the researches into foreign lands. We are on the wrong line. We have tried to master ancient history without knowing modern. We have tried to translate the classics and have failed for lack of English. A great nation is not the outgrowth of a few men of genius. We agree, however, that to meet our highest ideals the classes, occupations, and provisions of our commonwealth must be strengthened and developed in the life-work of the individual to the extent of his capacity.

I have tried to show that there are forces in the field for the readjustment of the rural conditions, if vitalized and brought into service. There is always a class eager to establish new agencies, to join battle without industrial equipment, to attack a stronghold with raw militia, and to storm impregnable fortresses with guns that would not breach a camp

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> tent. It has taken centuries to establish the schools we now have. With a little readjustment they will do the work required for agriculture. Even in this we are learning to include instruction in agriculture. There is danger that we may eliminate branches of great value which are necessary to the rounding-out of the rural toiler in his obligations to human society. If our institutions are to be preserved, it must be accomplished by making greatness common. More thoroness, faithfulness, exalted character, greater breadth, perfect intelligence and larger views of human rights and government requirements, millions of inspired doers who give to every creation of their handiwork such perfection of accomplishment that what man has wrought blends perfectly with what God has created. Millions of scholars in their rural homes controlling knowledge and promoting art. Millions of statesmen toiling on the farm and in the factories, working out the details of a broader life, and millions of rural philanthropists making improvements to better the old.
>
> What can teachers do to help our rural conditions? Everything. They are an essential part of the greatest of all universities--the home. They have charge of the extension courses. They can inspire in the youth a love of knowledge and make all its avenues look delightful. They can unlock the books which are treasury-houses of human wisdom and give them a golden key. They can cause the soil to become more responsive to the touch of industry and the harvest more abundant: they can add to the comforts of the home, mold its environments into lines of beauty, and increase its attractiveness until the home shall become the greatest magnet of our people. They can create a love for investigation and give it direction, and can enlarge the knowledge of the people in common things and thus lay the foundation of common sense. At their instance fingers will touch the lines of deftness, mechanical skill will become universal, and thrift and alertness will transform the toilers into captains of industry. Their mission is to make a great common people and thus readjust the map of the world. The dawn of a greater life will appear. A nation of broader horizon and higher purpose will stand forth to battle for human rights.

Emily Griffith

Emily Griffith was a principal and school teacher in Denver, Colorado during the early 20th Century. Born around 1880 (or earlier according to Ohio records), she is remembered as the founder of the Denver Opportunity School in 1916 where she worked tirelessly until her retirement in 1933, to provide a free public education for adults.

Although she had little formal education, she was well-read and shared her love of reading with her students. The motto on the Opportunity School wall was Griffith's guiding philosophy for the school, "You Can Do It". The school's method was to begin at the level where students could achieve, and to give assignments that were meaningful to each student. The school emphasized vocational training and employment which was popular curriculum at the time. Progressive ideals guided her work at the Opportunity School, although her practice was based more upon experience and insight than formal philosophy.

Renamed "The Emily Griffith Opportunity School" in 1934, the school continues to operate in Denver with an annual attendance of over 36,000 adult students.

The following selection from *a 1927 National Education Association Journal* article, "An understanding citizenship through adult education", illustrates Griffith's respect for students and describes and incident where she used a student's experience as the basis for learning.

Excerpts from An Understanding Citizenship Through Adult Education

National Education Association, The Department of Superintendence

> A visitor went into a school not long ago and visited in a room of physics. The visitor went in with the superintendent There was a nice little teacher there, a product of a good normal school, but a girl with not much training outside. She didn't know people very well; she hadn't lived long enough yet. A young fellow stood up. He had one of those suits of clothes on that made him look as if he had been caught in the rain; he looked like that all over. He was making a recitation and the teacher had that look in her eyes as much as to say, "I am awfully sorry he happened to be on his feet when you came in." The boy looked that way too and made a miserable recitation to the teacher who was listening, and to the principal I suppose, too, and the teacher said, "You know, that is the usual run of his

recitations." Young John threw himself down in his seat finally with that look on his face that I have seen behind bars, and that look that I see in the eye sometimes of the man of thirty who tells me he couldn't go on in school, but just for the fun of the thing and just because there were some flappers in the room who sort of looked down on John and looked at him as though they didn't believe in him and were half making fun of what he said, just for fun I said to the principal when we got out in the hall, "Don't mind me, but I am going back a minute."

I said to John when I went back into the room, "Now to this young man down here I just wanted to say that I am afraid the class didn't get the big point he made," and I just happened to notice one big point he did make. "That was a big point, young man, where did you find it? I don't think you found it in that book, did you?"

The class all commenced to look at him as though they thought, "Well, Maybe there is something to John."

John straightened up as much as his clothes would let him, and he said, "I didn't get that out of a book; I got that out of a machine shop."

I said, "Would you mind tonight looking up a little bit more and as I am going to the train in the morning, could you meet me out in the front of the building?" I wish you could have seen the difference; I saw the hungry look come in his eye. I saw that look come to him which I see in the eyes of thousands of people who have been misunderstood all the the days of their schooling, the look I didn't want to see, folks, but it is the look that I wish all teachers might recognize; it is the look that we after having a great deal of experience see and know. The great teachers may have this, too, at night time when they think sometimes with a little sorrow in their hearts what the day brought, but I can tell on every person who comes to me at school the mark of a great teacher if they have ever met a great teacher in their lives. They have the great desire to go on, the desire to be something, but the thing that I regret is that so many people come leaden-eyed, dreamless, without any ambition, ambition having never been aroused in them to do the big thing which I know they are capable of doing.

Alain Locke

Born in 1886 following the Civil War, Alain Locke was a philosopher, scholar, progressive educator, and African American leader. Talmadge Guy, Assistant Professor of Adult Education at the University of Georgia, describes Locke as "An intellectual steeped in the realities of color in 20th century America" who..."possessed a range of interests that makes chronicling and interpreting his career in adult education challenging". He was a leader in the adult education movement during the1930's and served as president of the American Association for Adult Education from 1946-1947.

Locke received both his undergraduate and doctoral degrees in philosophy from Harvard. In 1910 he was selected as the first African American Rhodes scholar, and continued his academic career at Howard University as professor of English, philosophy and pedagogy until 1951. He also taught as visiting professor at the Universities of California and Wisconsin, City College of New York and the New School of Social Science in New York. Locke was an international lecturer and the author of numerous books and articles on philosophy and cultural pluralism, including *Race Contacts and Interracial Relations*, *The New Negro* and "Negro Needs as Adult Education Opportunities" in *Findings of the First Annual Conference on Adult Education and the Negro*, Hampton Institute, Virginia, October 20-22, 1938.

The following selection from "Negro Education Bids for Par" (Survey Graphics, 1925, p 567-570), was published "in the midst of controversy at Howard University...He (Locke) was promoting the teaching of a course on race relations, the teaching of African studies, and pay equity between black and white faculty. All were rejected by the white administration, and in June, 1925, Locke was fired from Howard and would not return until 1928"(p.240).

Survey Graphic was the monthly illustrated number of *Survey* Magazine, the major social work journal of the 1920's (Harlem: Mecca of the New Negro). In this article, Locke contemplates the role of Black colleges in a system of segregation, and suggests that they should provide an education that is consistent with liberation of the African American. He also proposes that the curriculum for Black colleges was historically predicated on "what the Negro was best fitted for or most needed" rather than offering a varied curriculum of both liberal and vocational education.

Excerpts from Negro Education Bids for Par
Survey Graphic

> Within the group of private schools founded to aid the Negro, those that have been the outgrowth of the Hampton-Tuskegee program have had an influence and a public acceptance far beyond their relative number. Because of their spectacular success and unique appeal to practical Americanism, they have indeed in the public mind become the outstanding elements of Negro education. The reaction of this appeal and popularity upon other types of Negro school, especially the program of the Negro college, has led to a feud of almost Kentuckian duration and intensity in Negro educational circles. Support of the school with a liberal or academic curriculum of the collegiate or professional sort unfortunately came to mean antagonism to the school with the industrial-vocational or "practical" curriculum, and *vice versa.* The question resolved itself often into the question of "what kind of education the Negro most needed," or was "best fitted for," or was most "worthy of public support," instead of the position backed equally by the best educational idealism and common-sense, that the Negro, like any other constituency, needed all types of education that were not actually obsolete in American educational practice (p. 244)
>
> ...It was not the fault of the Hampton-Tuskegee idea that the so-called higher education of the Negro could not for a generation compete with it in dramatizing its own values. The conception of education back of that idea was original; indeed in its day it was in advance of American educational reform. Before the general vogue and acceptance of technical and vocational types of education and the widespread use of the "project method," its practical demonstration and application of their value was a contribution to American education at large. In addition to its appeal to the American sense of the "practical," the Hampton-Tuskegee program exerted, as it still does, a strong sentimental appeal through its race and community service, and through making all institutions and agencies that come under its influence missioners of the masses, galvanizers of "the man farthest down", and exponents of a naturally popular doctrine of economic

> independence and self-help. But for every adherent this program has won through what its critics have called its "concessions to the popular American way of thinking, including the characteristic conciliatory optimism of its philosophy of race contacts, it has, I think, won ten by its concrete appeal and demonstration of results. These it was spectacularly able to offer through the personality and career of Booker Washington, who became, along with a host of other successful products of the system, convincing exhibits of its value. If the type of education that felt itself threatened and depreciated by the vogue of the "industrial program" had been able to stress its social results as dramatically--as is quite possible, considering the indispensable service of the professions--it would have shared liberally in public favor and support (pp. 245-246).
>
> ...This brings the pressing current problem of the Negro college in close alignment with the contemporary movement for the liberal reform of the American college, but for a very special and perhaps more urgent reason. Whatever the needs for more adequate financial backing and support of the Negro college, the need for liberalizing its management and ideals is greater. The less free a people are socially, the greater their need for an emancipating atmosphere in their education. Academic freedom is nowhere any too secure, but to see it so exceptionally curtailed as to be almost non-existent in Negro education is to realize what revolutionizing reform must come about before these schools can hope to attain their full spiritual growth and influence, and function actively in general race development. Under present circumstances and management, few if any of the Negro colleges are in a position to realize these newer demands or even experiment toward catering to these special needs of an increasing bpdy of Negro youth. Who cannot be spiritually content with the present regime, however standardized and effective may be the education which it offers, of course, some of this insistence is only the liberal urge of the youth movement and the common needs of the younger generation, which know no color line and seep over into Negro college life. But when we remember that the present generation of young Negroes is in process of moulting the psychology ofdependence and subserviency, and if we stop also to consider that the Negro college student earns his education in far larger proportion than the general college population, the urgency of his requirement for a liberal program and sensitively responsive control becomes apparent. It is something more than a youth problem; there is a racial significance and insistence to these demands.

Dorothy Canfield Fisher

Dorothy Canfield Fisher, 1879-1958, is best known as a writer of novels, short stories, children's stories, and non-fiction books about adult education and traditional American values. Born in Vermont to an artist mother and an educator father, Fisher grew up in an atmosphere that emphasized the importance of education, equality and freedom.

She attended schools in France and earned a doctorate in French from Columbia University. She served as secretary at the experimental Horace Mann School in New York from 1904-1905; was the first woman elected to the Vermont State Board of Education, served on the selection board of the Book of the Month Club, and was president of the American Association for Adult Education from 1932-1934. She published her first novel in 1907 and continued to write throughout her life. in 1927, she wrote *Why Stop Learning*, a book about adult education based on statistical research commissioned by the Carnegie Corporation.

In the following selection from *Learn or Perish*, published as a part of the Kappa Delta Pi Lecture Series, Fisher stresses the importance of improving the quality of individual minds in order to improve national thinking. This description of what happened to an adult education class when participants wanted credits instead learning for relevance and application to life situations, reminds us that everyone needs to continue learning, especially teachers. "But apparently the majority have become so wholly used to thinking of themselves as professional teachers they cannot remember that they are also human beings still capable of learning" (Learn or Perish, p. 24).

Excerpts from Learn or Perish

Those in charge of classes of adult students report that teachers are not only few and far between compared to other seekers after understanding, but when present are often marked by what might be called an occupational stiffness in the intellectual joints. They do not enter into the give-and-take of discussion as flexibly as other adult students even much less well informed; they do not seem to feel the joy and usefulness of free interchange among adults of opinions about questions yet unsettled; they have too much the grammar-school child's notion that for every question asked him there is one "right" answer, which is located in the back of a book.

Above all they seem, more than many people, to want to get some tangible cash value out of study, rather than to pursue it for the sake of more understanding. Here is a typical report--out of many--from the leader or a typical adult education class, held in a small town in the Berkshires.

She writes, "The members of the class--about twenty-five in number--were all girls earning their own living. A few of them, worked in a shoe factory, others were milliners and clerks and typists. Finally there were four or five elementary school teachers among the lot."

"I met with the class for its first two sessions and talked over with the girls the question of what they wanted to study. They decided, after we had discussed all sorts of possibilities, that they would like to consider their own problems in the light of the changes that have come about in the lives of women since the day of Mary Wollstonecraft. Why, with money that they had earned themselves in their pockets and that didn't-praise heaven-have to be turned over to fathers, or brothers or some other male relatives, couldn't they take the initiative in making arrangements for dinner parties or for going to the movies, etc., with 'boy friends'? Why must they always wait to be invited? Why couldn't they continue to work at their jobs after marriage if they wanted to; if they preferred those jobs to housekeeping? Why was it always the girls' duty to stay at home and take whatever jobs were offered there, while the boys went to New York or other large cities to widen their opportunities? In short, they wanted to know why changes in social customs lag so far behind changes in economic conditions, and why the pressure of public opinion should bear upon women so heavily, and why women should submit to this pressure when they don't want to.

"In the course of these discussions the girls got a good deal of social and economic history and tackled some rather important problems in social and individual psychology. And they began to read books which the local librarian said had seldom been taken from the shelves before our class was started. And, incidentally, they were having a very good time and were getting the idea that the world had not been completely finished in six days, but that their own activities and thoughts might have something to do with shaping the present and future of that world."

> Three months after the class had been started--I had turned it over to a local teacher and had come back to New York after the first two sessions--I had a sad report concerning it. The attendance had dwindled from twenty-five to a doubtful five, there was no interest in the discussions and it seemed wise to discontinue the class in order that the club room where the meetings were being held could be used for a class in lamp-shade making! As soon as I could, I went back to find out what had happened to an enterprise which promised to be a fruitful piece of adult education.
>
> "I learned that after five or six meetings of the class, the school-teacher members of it had suggested that if the class could be linked up with the work of the University Extension Division of the State, 'credits' could be secured. Since the teachers felt that they had much to gain by this arrangement, and the other girls did not see that they would lose anything, a university extension representative was called in. After a good deal of puzzling consideration--as he told me when I talked about the situation--he decided that the class was studying psychology, if they were studying any subject that could be dignified by all academic title. The university extension course in psychology had nothing to do with invitations to, or from, boy-friends, and such dangerous topics, but started in, in a proper way, with the constitution of the nervous system. A few lectures on axons and dendrons and similar topics, and some reading assignments in a textbook on psychology sounded the death-knell of the enterprise. That is, the academic clamps were put upon a subject to press it into shape which would be fitted by an academic label, and all the life pressed out of it, in order that teachers in the class should not waste their time in intellectual activity which gave them no 'credits."

Myles Horton

Myles Horton was a true social reformer who dedicated his life to bringing relevant education to rural, southern, low-income and disenfranchised people and their communities. Born in 1905 in Tennessee, Horton attended Cumberland College where he taught Bible School classes to poor mountain people. During this time he formulated an idea of building a school that would educate and motivate poor people to change the impoverished living conditions in the mountain country of rural Tennessee. This idea and quest took Horton to study with Reinhold Niebuhr at Union Theological Seminary in

New York, to the University of Chicago, and to the folk schools in Denmark.

In 1932, Highlander Folk School opened in Monteagle, Tennessee. At Highlander, Horton facilitated training, leadership education, and learning opportunities for labor union leaders, anti-poverty organizations, and civil rights leaders such as Reverend Martin Luther King, Jr., Andrew Young, Rosa Parks, and Stokeley Carmichael. During the 1950's, the Highlander Center operated a literacy program for African-Americans promote voter registration. However, Highlander's integrated classes and teaching leadership skills to African Americans forced its closing in the 1960's as violating segregation laws. The school reopened in Knoxville and in 1971 moved to a mountainside farm in New Market, Tennessee.

Myles Horton was a progressive activist who based his practice on the philosophies and social movements of Reinhold Niebuhr and the Christian Socialists; John Dewey and the Progressives; Marxism and U.S. Labor Unionism; Eduard Lindeman and Joseph Hart and the Danish Folk School Movement; and social scientists Lester Ward and Robert Park. Although Horton was not an intellectual in the same vein as Dewey, he was constantly translating progressive thinking into action and practice.

The idea that experience is the best teacher is a continuous thread throughout Highlander School. Early in Highlander's history, Horton realized that theories meant little to impoverished, powerless people. "Education at Highlander had to be problem-centered, and the problem had to be the people's, not Highlander's...the staff at Highlander had to learn how to project a vision of their ideal world practically, not by lecturing on Denmark or the Soviet Union" (Frank Adams, Seeds of Fire, pp. 46-47).

> "...Learn from the people; start their education where they are...that...ideology, no matter how firmly grounded in objective reality, is of no value if it is separated from a social movement of struggling people...Education, then, had to develop naturally from the people themselves, from the ways they could and would learn, and had to be reinforced constantly. An educational program at Highlander isn't one workshop; it is years of process (Adams, 206-207).

The following reading selection is from a transcript of a televised interview aired on PBS June 5th and 11th, 1981, when Myles Horton was 75 years old: "Bill Moyer's Journal: An Interview with Myles Horton, the Adventures of a Radical Hillbilly, Part I and II". In the excerpt, Horton describes his philosophy of running programs at Highlander based upon students learning to analyze their experiences so they can learn from the experiences.

Excerpts from Bill Moyer's Journal: An Interview With Myles Horton, The Adventures of a Radical Hillbilly, Part I and II

Appalachian Journal

MOYERS: You say Highlander is an idea. What's the idea?

HORTON: Well, we have a philosophy, that we know, that we can identify. We believe that-we believe in people. Our loyalty is to people, not institutions, structures. And we try to translate that belief and trust in people's ability to learn into facilitating peoples' learning. Now you don't teach people things, since they're adults; you help them learn. And insofar as you learn how people learn, you can help. And that's a powerful dynamic force, when you realize that people themselves in these hollows, and these factories and these mines, you know, can take much more control of their lives than they themselves realize.

MOYERS: How does it work, I mean, how do you teach--how do you help people learn something like that?

HORTON: Well, first thing you have to clarify is that-you have to understand, you have to know that people-working people, common

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people, the uncommon common people-they're the most uncommon people in the world, the common people--have mainly a past, they're adults. Unlike children in the regular school system, who have practically no past and are told by the schools that their present isn't worth anything, are taught, you know, they are taught about the future, they're prepared for the future. Adults are–come out of the past with their experiences. So you run a program at Highlander based on their experiences, their experience in learning–from which they may not have learned very much, because they haven't learned how to analyze it, but it's there, and the grist for the mill is there. And our job is to help them understand that they can analyze their experiences and build on those experiences, and maybe transform those experiences, even. Then they have a power that they are comfortable with. See people–first I should tell you that not only are people adults with a past, with experiences, but they are leaders in their communities. I don't mean official leaders, but grass-roots leaders.

MOYERS: You mean, not bankers and–

HORTON: No, they are the people in the people's organizations, like labor unions or community organizations of various kinds. Well, those people come and we say, "Okay, what are your experiences that relate to this topic–not all your experiences, but your experiences that relate to this topic?" Now they hadn't considered those experiences too important–they hadn't thought of them being very important. We say, this is very important because that's the curriculum, that's the building stones that we're going to use here. And its's something you can take back with you, because you, you know, you brought it here. So we start out–

MOYERS: They didn't know it, when they got there.

HORTON: They don't–they hadn't learned to analyze those experiences so they could learn from them.You know, people say you learn from experiences–you only learn from experiences that you learn from, you know. That's not all experiences. And we try to help them learn from their experiences in such a way that when they go back they'll continue to learn. But we have to also learn from our experiences. And one of the things we have to do in addition to what they have to do, is to learn how to relate our experiences to theirs. And you do that by analogy, you know, you do it by storytelling. You don't get up and say, "Look here are some facts we want to dump on you." We say, "Well., you might consider this. Now this happened to somebody kind of like you in a different situation." So we get them doing the same thing with each other. You get peer teaching going, where everybody that's in the circle is part of a peer teaching group. (pp. 250-251)

David Kolb

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David A. Kolb is a Professor of Organizational Behavior at the Weatherhead School of Management, Case Western Reserve University in Cleveland, Ohio. He received his undergraduate degree at Knox College, and a masters and doctorate from Harvard University (1967) and describes his research interests as "individual and social change, experiential learning, career development and executive and professional education", and teaching interests as "learning and development and adult development" (website citation)

Kolb is the recipient of numerous awards including the E. Mandell de Windt Professor of Leadership and Enterprise Development, Weatherhead School of Management 1992-1997 and the Morris T. Keeton Adult and Experiential Learning Award, Council for Adult and Experiential Learning.

An example of contemporary progressive theorists and practitioner, Kolb is well known for developing the Learning Style Inventory, a widely used learning style instrument based on experiential learning theory. The LSI identifies preferred learning styles based on a "Cycle of Learning" that includes experiences, reflection, thinking, and doing; and explores the opportunities that different styles present in problem solving and decision-making. Chapter 3 discusses Kolb and the Learning Style Inventory.

Kolb is the author of *An Experiental Approach to Human Behavior in Organizations* (1995), *The Organizational Behavior Reader* (1995), "Integrity and Advanced Professional Leadership" in *Functioning of Executive Integrity*, and *Changing Human Behavior: Principles of Planned Intervention* (1974). In the following selection from *Experiential Learning: Experience as the Source of Learning and Development* (1982),

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Kolb points out that knowledge both evolves from and is tried out in experiences and although experiences are a continuous process, circumstances may alter the predictability of experiences. Such unpredictability is not negative, rather, "It is in this interplay between expectation and experience that learning occurs."

Excerpt from The Process of Experiential Learning
Experiential Learning, Experience as the Source of Learning and Development

Knowledge is continuously derived from and tested out in the experiences of the learner. William James (1890), in his studies on the nature of human consciousness, marveled at the fact that consciousness is continuous. How is it, he asked, that I awake in the morning with the same consciousness, the same thoughts, feelings, memories, and sense of who I am that I went to sleep with the night before? Similarly for Dewey, continuity of experience was a powerful truth of human existence central to the theory of learning:

> *...the principle of continuity of experience means that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after...As an individual passes from one situation to another, his world, his environment, expands or contracts. He does not find himself living in another world but in a different part or aspect of one and the same world. What he has earned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as long as life and learning continue. (Dewey, 1938, pp. 35, 44)*

Although we are all aware of the sense of continuity in consciousness and experience to which James and Dewey refer, and take comfort from the predictability and security it provides, there is on occasion in the penumbra of that awareness an element of doubt and insecurity. How do I reconcile my own sense of continuity and predictability with what at times appears to be a chaotic and unpredictable world around me? I move through my daily round of tasks and meetings with a fair sense of what the issues are, of what others are saying and thinking, and with ideas about what actions to take. Yet I am occasionally upended by unforeseen

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> circumstances, miscommunications, and dreadful miscalculations. It is in this interplay between expectation and experience that learning occurs. In Hegel's phrase, "Any experience that does not violate expectation is not worthy of the name experience." And yet somehow, the rents that these violations cause in the fabric of my experience are magically repaired, and I face the next day a bit changed but still the same person.
>
> That this is a *learning* process is perhaps better illustrated by the nonlearning postures that can result from the interplay between expectation and experience. To focus so sharply on continuity and certainty that one is blinded to the shadowy penumbra of doubt and uncertainty is to risk dogmatism and rigidity, the inability to learn from new experiences. Or conversely, to have continuity continuously shaken by the vicissitudes of new experience is to be left paralyzed by insecurity, incapable of effective action....
>
> The fact that learning is a continuous process grounded in experience has important educational implications. Put simply it implies that all learning is relearning. How easy and tempting it is in designing a course to think of the learner's mind as being as blank as the paper on which we scratch our outline. Yet this is not the case. Everyone enters every learning situation with more or less articulate ideas about the topic at hand. We are all psychologists, historians, and atomic physicists. It is just that some of our theories are more crude and incorrect than others. But to focus solely on the refinement and validity of these theories misses the point. The important point is that the people we teach have held these beliefs whatever their quality and that until now they have used them whenever the situation called for them to be atomic physicists, historians, or whatever.
>
> Thus, one's job as an educator is not only to implant new ideas but also to dispose of or modify old ones. In many cases, resistance to new ideas stems from their conflict with old beliefs that are inconsistent with them. If the education process begins by bringing out the learner's beliefs and theories, examining and testing them, and then integrating the new, more refined ideas into the person's belief systems the learning process will be facilitated (Kolb, pp.27-28).

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Chapter Three

Progressivism Instructional Models

Donna L. Whitson
University of Wyoming

CHAPTER 3

PROGRESSIVISM

INTRODUCTION

Without the strong philosophical and theoretical underpinnings discussed in the previous two chapters, the practice of progressivism may become hollow and meaningless. Once professionals are well grounded in those foundational areas, effective practice follows naturally. Examples of learning and teaching with a progressive orientation will be presented in this chapter through programming models and practical classroom activities. This chapter is an attempt to show what progressivism looks like in adult and continuing education practice.

Progressivism's impact on educational institutions and programs in this country may not be obvious to the person unfamiliar with the tenets of the philosophy. For example, alternative schools and Montessori schools operate on progressive principles. In public schools gym classes, industrial arts, community-school projects, an integrated curriculum focus and a number of other extracurricular activities are direct results of early progressive ideas. However, most schools view these as "add ons" or extras, and not part of the real core of the education curriculum. A number of contemporary progressive concepts such as school-to-work and service learning are being introduced or reintroduced into educational practice in public schools and in higher education. Adult educators in both formal and informal settings have continued to practice the progressive ideas of learner-centered activities, the role of experience in learning, the connection of learning to democracy and society, lifelong learning, and problem solving or learning as practical application and understanding of the world. The examples and ideas presented here include practices in formal classroom settings as well as programming used by practitioners.

COOPERATIVE EXTENSION

Perhaps the best example of educational programming that has practiced progressive ideas for over 84 years is the land-grant tradition of Cooperative Extension. This uniquely American idea was established to "aid in diffusing among the people of the U.S. useful and practical information...and to encourage the application of the same" (Rasmussen, 1989, p. VII). The premise of the concept is helping people themselves by taking the university to the people. "The system evolved into an institution that is responsive to priority needs and focuses its resources on providing quality information, education, and problem-solving programs on real concerns" (Rasmussen, 1989, p. VII). Since its inception in 1914, the Cooperative Extension Service has operated from an experiential model to put theory and knowledge into practice - learning by doing. Extension educators have taken the university to the people through a variety of outreach activities. Seminars, workshops, short courses, demonstrations, etc., are brought to the counties from the land grant institution by extension subject specialists. Each county in the state also has university representatives who reside in the local area to facilitate educational programming at the grassroots level. Cooperative extension promotes the lifelong learning concept by providing programming for youth through 4-H clubs and serving adults through locally driven needs. As Griffith (1994, p. 24-25) said,

> *Agricultural Extension has been long regarded by adult education authorities as the most effective adult education organization in North America. That enviable reputation developed because Extension workers have sought to improve their performance both by reflecting on their own experience by using insights gained from both the social sciences and from adult education researchers. By involving their intended audience in the process of identifying the problems to be addressed, by arranging for learner participation in the planning, conducting and evaluating of programs, and by emphasizing the importance of both method and result demonstrations, Extension workers have performed in ways that are consistent with learning theories and the best known principles and practices. The consistent dedication to working with learners as partners has helped to win public support and to ensure the success of their educational efforts.*

The traditional model of Extension education focused on the original land grant mission of agricultural and mechanical information. Today Extension education is focused on constituent concerns or issues. Issues programming means looking at "matters of wide public concern arising out of complex human problems" (Dalgaard, 1988, p. 5).

> Issues programming is essentially Extension's planned response to issues. It differs from the typical Extension approach we have termed disciplinary programming. Issues programming is first of all a different way of thinking about the origins of programs. Locating program origins in matters of wide public concern, issues programming identifies human problems in their own context - that is, outside the Extension organization - without prior regard for traditional Extension subject matter, audiences, and methods of program delivery...By contrast, issues programming broadens the field in which Extension can work. Issues programming focuses initially on the public in its broadest sense, which includes but extends beyond existing audiences and problems, and thus creates a more comprehensive source of program priorities. Programs flow in response to issues, develop in the context of wide public concern, and are evaluated according to their impact on people affected by the issues. In its external origin and broad conception of the public, issues programming is a powerful force for liberating Extension's organization energies.

Whatever the changing content focus of Extension programming, experiential learning remains a primary delivery technique that is integrated with use of the scientific method and practical application plus problem solving skills.

HIGHLANDER

A second prominent example of a progressive philosophy of programming that promotes and practices community involvement, problem solving and experiential learning is Highlander Folk School in New market, Tennessee. Founded in 1932 by Myles Horton, Highlander works with grassroots community groups to resolve pressing social problems through collective action. Horton was influenced by John Dewey's writings and included some Dewey philosophy in the first purpose statement for Highlander. "It is the aim of . . . education to take part in correcting unfair privilege and unfair deprivation, not to perpetuate them . . . it must take account of the needs of the existing community life; it must select with the intention of improving life as we live in common" (Adams, p. 13, 1975).

From the current brochure of the Highlander Research and Education Center, the mission is obvious.

> Highlander believes in using education to help promote grassroots action. Our history has shown that by sharing experiences and building solidarity, community groups become better equipped to confront the problems which threaten their everyday lives. Our aim is to provide a helping hand to these communities as they continue their fight to achieve fundamental change.

A major focus of Highlander is to help participants find answers within themselves and their communities. Throughout its history Highlander has worked with labor unions, antipoverty organizations and civil rights groups. Current programming includes continuing issues of social justice, economics, the environment, leadership and equality. Groups schedule the center on a sliding fee scale according to ability to pay. Residential workshops may be one day or several days. Housing and home cooked meals are available for up to forty people. The Center also includes a resource center and library.

The educational programming of Cooperative Extension and Highlander are conducted primarily in informal settings. Continuing education uses many of the same approaches for education and training activities. Although the predominate model for higher education is formal, credit bearing activities, those classrooms can also take advantage of many progressive ideas for learning.

It has been said that the reason the progressive movement did not have as powerful an impact on American education is due to the curricular structure of the educational system.

A fixed or static curriculum and an emphasis on standardized evaluation does not provide an open, flexible classroom (Schank, 1998). Adult education activities in their many forms do allow the flexibility and diversity for progressive ideas to be implemented for learners.

Some classroom activities that support a progressive orientation include focusing on learner experience, team building and climate setting activities, case studies, improvisational theater, course practica, and computer/information literacy skills. The remainder of this chapter will provide some examples of each of theses activities.

CONNECTING TO EXPERIENCE

One of the core tenets of progressivism is finding and connecting to the learner's experience. Dewey believed what we learn, our knowledge, grows as we apply previous experiences to solving new problems. He proposed a five-step approach for using the scientific method to solve problems.

Become aware of the problem.

Define it.

Propose various hypotheses to solve it.

Examine the consequences of each hypothesis in light of previous experience.

Test the most likely solution. (Shaw, 1998)

Problem-solving models are often used as part of the scientific approach Dewey promoted. Some problem-solving models include a technique called concept mapping, a graphic representation of brainstorming. Other terms used to describe the technique include mind/mental mapping, clustering, and webbing. The graphic helps some learners to connect and make linkages to ideas. Some are random, others are more organized patterns depending on the learner's style of thinking or working. A random web or cluster might begin with one idea in the center and expand in no particular pattern as ideas flow. Lines show relationships or a more organized mind map might begin with an idea and expand in a hierarchical pattern.

Figure 1

Webbing and clustering have no formal graphic rules, but mind/mental maps use more specific representations for ideas and their connections to each other. They might use circles or ovals for main ideas, squares or rectangles for sub-categories and underlining or some other shape to narrow categories even more. Figure 1 in chapter one is a good example of a mental map that clarifies what a learner knows about progressive education. An adult learner might use a mind map for decision making. The following example could help a prospective buyer think about purchasing a home.

Figure 2

Concept mapping helps learners make connections to their own experience and knowledge.

Another approach to connections for adults, experience and knowledge is experiential learning. Kolb (1984), believed that learning was different for individuals based on how to process information and experience. His Learning Style Inventory led to his four-cycle model for experiential learning which includes

-concrete experience
-reflective observation
-abstract conceptualization
-active experimentation.

Kolb's model was the basis for McCarthy's (1990) work in developing her 4MAT system which includes eight steps for the learner.

1. Creating an experience
2. Reflecting, analyzing experience
3. Integrating reflective analysis
4. Developing concepts, skills
5. Practicing defined "givens"
6. Practicing and adding something of oneself
7. Analyzing application for relevance, usefulness
8. Doing it and applying to new more complex experience

Day (1990) adapted the McCarthy model for teaching adults. He proposed that learning must be grounded to the learners experience before that activity or process begins. Next comes the learning or presentation/activity, and lastly, some kind of application of the learning.

Figure 3

Brookfield (1986, p. 10) described the process as praxis and defined it as including

Activity
Reflection on the activity
Collaborative analysis of the activity
New activity
Further reflection
Further collaborative analysis

A progressivist learning environment keeps the ideas of the learner's experience uppermost in all activities.

TEAM BUILDING

Creating a safe, inclusive, supportive environment is essential to any learning activity. Attending the physical needs is the easy part. Providing comfortable chairs and tables, appropriate levels of light, heat, cooling, stretch breaks, etc., can usually be arranged. Creating an environment where learners feel safe expressing their opinions and trusting facilitators and peers to be accepting of differing viewpoints may be hard to achieve. Developing inclusive learning environments where experience and opinion are valued is necessary for progressivism practitioners.

Tisdell (1995) suggested that a learning environment needs to attend to inclusivity at three levels. A truly inclusive learning environment should "(1) reflect the diversity of those present in the learning activity itself in the curriculum and pedagogical/andragogical style; (2) attend to the wider and immediate institutional contexts in which the participants work and live; and (3) in some way reflect the changing needs of an increasingly diverse society" (p.4). Because learners do not live in a vacuum, addressing institutional and societal levels is important, but the most significant level is the selection of appropriate materials and methods that address the characteristics of learning group members.

One simple but effective way to begin building an accepting learning environment more quickly is the use of icebreakers. This is especially important in short-term learning experiences such as workshops or seminars. Any library or bookstore will probably have a number of books with icebreakers to use in a variety of settings. Icebreakers can help groups get acquainted, set the tone for a learning session, or serve as an energizer during sessions. Facilitators should keep in mind the audience as they select an icebreaker. Some groups might welcome physical exertion, others mental activities. No one should be made to feel uncomfortable by the process. When participants are given the option of "passing" or "opting out" of a particular activity, the comfort level rises and most choose to be involved.

The following are examples of icebreakers that can be used in learning situations. Since icebreakers are often passed along through participation or by word-of-mouth, original sources for icebreakers cannot always be credited.

1) Participants sit in a circle. A soft, medium-sized ball is tossed to individuals randomly around the circle. Whoever holds the ball introduces him/herself by saying "Hi, I'm Helen" and tossing the ball to someone else. When the ball has been passed to everyone at least twice, the pitcher now must call someone's name and toss the ball to them. Again the game continues until all have had a couple of turns. Variations include adding a second ball into the circle or adding more information about participants than just a name. This works well with small groups of no more than 10-12.

2) For groups who may know each other a bit, this activity can help them know more about each other. Participants are asked to look in their pocket, purse, briefcase, etc., to find some object that they usually carry with them that represents "them" and what it tells us about themselves. It could be symbolic of their hectic life or how they feel or their aspirations, etc. For example, a participant might have a

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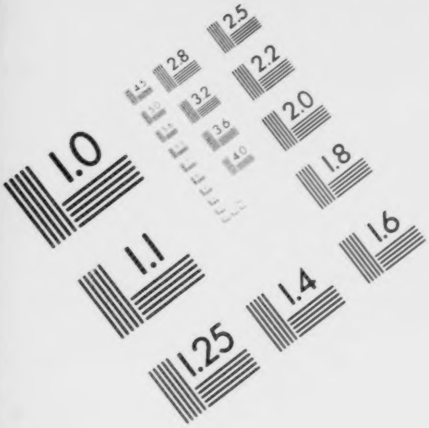
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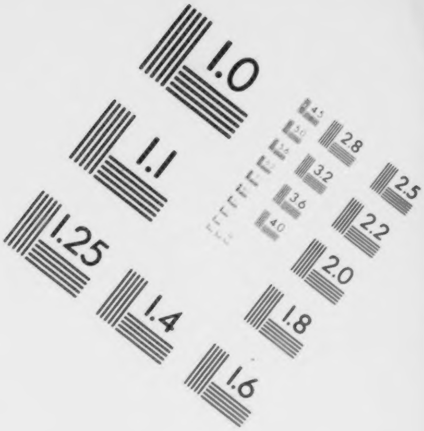
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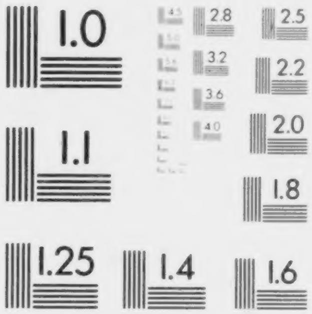
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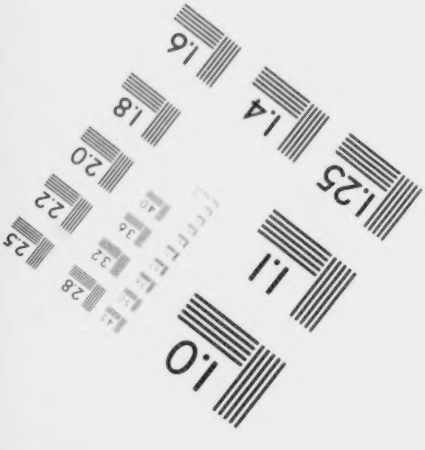
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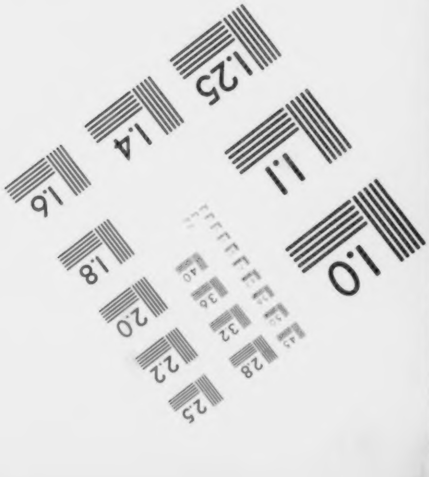
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small flashlight and confess that they usually feel as if they are in the dark about most things.

3) This icebreaker is good to use with groups who may think they know each other. Divide the larger group into subgroups of three. Each person's task is to make three statements about themselves - two true and one a lie. The other two participants are to determine the lie. This activity takes only about 10-15 minutes and provides for interesting discussion.

4) This last example is a more complicated process that sets the stage for group work. To use the information Exchange Exercise, the rectangular information cards are cut out and distributed along with the information sheet. The information cards are divided among group members who share the information orally. The cards may not be spread out and shared physically, only orally. Groups are given a specified time period to determine how fast Sunny drove in miles per hour. Group members get to know each other as they share information and solve the problem.

Figure 4

IMPROVISATIONAL THEATER

Another learning activity that can be used in many settings is improvisation theater. One model for setting up and operating such a program is presented here. Included is information about the group and its operation, a partial list of scenarios and two actual scenarios used by the group

WYOMING ADULT EDUCATION SOCIAL ACTION THEATER

In the spring of 1992 six educators from the Northern New England Adult Education/Social Action Theater introduced many Wyoming adult educators to improvisation theater as a vehicle for the serious examination of adult education issues. From this introduction emerged the Social Action Theater Company of the Wyoming Adult, Continuing and Community Education Association. We are indebted to the

Northern New England group for both their inspiration and guidance. Our primary concern is adult education. We are interested in issues which directly affect adult learners, teachers and resource providers of adult students, and the management of adult education activities; other social and global issues are addressed within this context. Our intended audience are teachers, learners, resource providers, and administrators. We begin with the premise that teachers don't necessarily know how to teach; learners don't necessarily know how to learn; resource providers don't necessarily know how to provide resources; and administrators don't necessarily know how to administer.

Who We Are

We are sponsored by the Wyoming Adult, Continuing and Community Education Association and represent a variety of educational agencies and programs: for example, the credit, non-credit, basic skills, cultural outreach and degree programs of the community colleges and university; literacy and extended day programs of the public schools; advisement and enrichment activities of libraries and museums; and occupation, remediation and general services of social agencies and state departments. We are not professional actors; we possess "modest" theater skills. Primarily, we are educators concerned about the present treatment of adult learners and the opportunities and resources available to them.

What We Believe

We believe learning is a natural process and continues throughout life. We believe in equality of opportunity-- that every individual have equal access to educational services. We believe communities play a significant role in the learning process and yet rarely recognize and utilize the abundance of educational resources available. We believe the ultimate objective of education is to enable individuals to direct heir own learning and to support their sense of personal worth, autonomy, and community responsibility.

What We Do

We strive to stimulate thinking about learning, self-worth, autonomy, responsibility, and the provision of education. Our vehicle or medium is theater. Through short (5 to 8 minute) dramatic/improvised *scenarios*, we attempt to provoke thought and generate discussion regarding a variety of themes affecting adult learners.

Subjects covered range from learning barriers (such as attitudes and skills); opportunities (such as equal access); teaching strategies (such as meaningful instruction): special populations (such as minorities and women); unique themes (such as literacy, autonomy, and cultural enrichment); and community involvement (such as effective networking).

In a typical hour session we normally present 3-4 different scenarios; though we can focus on a single scenario. After each scenario we attempt to engage the audience with the performance and encourage the audience to actively interact with our actors over the issues or concerns raised. Choice of scenarios are discussed with sponsors and are mutually decided upon in advance. A staff development sponsor for a community college, for example, might wish to have four scenarios performed pertaining to: (1) "nontraditional" female students, (2) learning styles, (3) under-served populations, and (4) innovative teaching strategies. These would be chosen from scenarios previously developed by the Company and publicized in our booklet. After the session sponsors are encouraged to tap the resources of the Company for assistance in developing "plans of action" for addressing issues or concerns raised during the session.

What We Cost

As noted above, our primary sponsor is the state adult, continuing and community education association. It is assumed, though, that sponsors of the Company for specific performances help support the travel, food and lodging of company members.

[Normally, six members of the Company perform at a given function: of these members some normally come from outside the community and have some form of travel expense]

Whenever possible sponsors of the Company for specific performances are encouraged to make a cash contribution to the Wyoming Adult, Continuing and Community Education Association to assist them further, promote, and enhance the treatment of adult learners and the opportunities and resources available to them.

OVERVIEW OF SCENARIOS AND INTENDED AUDIENCE

1. *Maybe This isn't For Me*
   Female adult student seeks assistance in returning to higher education-is overpowered by concern.
   Audience: Higher Education Faculty, Staff, Students, and Administrators; Adult Learners; Providers of Community, Cooperative and Continuing Education.

2. *I'll Go Until the Math Stops Me*
   Working women discuss the pros and cons of a single parent, older woman, returning to school and balancing responsibilities of family, work and school.
   Audience: Adult Learners; Providers of Community, Cooperative and Continuing Education; Higher Education Faculty, Staff, Students, and Administrators.

3. *Get Off That Mike!*
   Adult students in a distance learning class share enthusiasms and frustrations with both the delivery medium and with each other.
   Audience: Providers of Community, Cooperative and Continuing Education; Higher Education Faculty, Staff, Students, and Administrators; Adult Learners.

4. *Can't You Get Your Act Together?*
   Adult client responds to "Learning is Lifelong" ad and seeks assistance through community education agency.
   Audience: Providers of Community, Cooperative and Continuing Education; Adult Learners.

5. *What About Us? What About the Adjustments We'll Have to Make?*
   Spouse accompanies returning adult student to college advisement session.
   Audience: Higher Education Faculty, Staff, Students, and Administrators; Adult Learners; Providers of Community, Cooperative and Continuing Education.

6. *Why Can't You All Adjust?*
   Students asked to examine an instructor's approach to teaching - they display major differences in learning styles.
   Audience: Providers of Community, Cooperative and Continuing Education; Higher Education Faculty, Staff, Students, and Administrators; Adult Learners.

7. *They Don't Deserve Special Attention*
   During an in-service program, faculty asked to discuss possible ways to enhance instruction for older adults.
   Audience: Higher Education Faculty, Staff, Students, and Administrators; Adult Learners.

8. *Don't They Have Their Own Library?*
Adult students seek assistance for a course project in a public library; they are not frequent users of the library.
Audience: Educational Resource Providers such as Librarians; Higher Education Faculty, Staff, Students, and Administrators; Providers of Community, Cooperative and Continuing Education; Adult Learners.

9. *The Hell With The Vowel "A"*
Well meaning literacy tutor resists adjustments to prepared lesson plan. [Maine Literacy Awareness Theater]
Audience: Literacy Programs; Adult Learners.

10. *Get Off My Back*
Literacy student attempts to work with tutor at home - frustrated by demands of others. [Maine Literacy Awareness Theater]
Audience: Literacy Programs & GED; Adult Learners.

11. *Screw The Word Problems*
GED student faces personal problems while teacher attempts to keep students on task. [Maine Literacy Awareness Theater]
Audience: Literacy Programs & GED; Adult Learners.

12. *But I Need To Know This Now!*
Adult students begin an adult basic education class for very different reasons - teacher has "a set" curriculum. [Maine Literacy Awareness Theater]
Audience: Literacy Programs; Adult Learners.

13. *He Needs Me*
Adult student desires to quit tutorial so as to cover up beating by husband. [Maine Literacy Awareness Theater]
Audience: Literacy Programs; Adult Learners; Educational Resource Providers such as Librarians; Higher Education Faculty, Staff, Students, and Administrators; Providers of Community, Cooperative and Continuing Education.

SCENARIO FOUR

Can't You Get Your Act Together?

3 ACTORS: Client, Secretary, Director

SCENE: Outer and inner office of a public school's extended day program for adults.

Client attempts to get information about a subject.

CLIENT: Tom Adams

Tom is a 35 year old (could also be played as a female) who works in a local hardware store. He received average grades in high school (not overly motivated) and never went to college. He recently took up running and is now curious about the effect of certain foods on his training.

Tom notes a catchy ad in a local newspaper announcing that "Learning is Lifelong" and that local educational services are available to everyone. He shares with a friend both his interest in nutrition and the suggestion that educational resources seem to be available. The friend suggests he visit the local library. When he shares his interest with one of the volunteers at the library he is referred to the County Community College. When he arrives, a secretary in the academic advising unit refers him to the extended day program. By now, Tom is frustrated; all he wants is someone to listen to his concern and show him how to tap into the services "provided by the community." He ventures to the office of Extended Day Programs still carrying his newspaper.

SECRETARY: Betsy Smith

Betsy is middle-aged. She is very efficient but rather curt and not overly sensitive to the needs and or concerns of students. After a brief introduction by Tom, Betsy informs him that he just missed the registration period for a six week "Basic Nutrition" class; but that another will be offered in six month's provided twenty people register. To Tom's questioning about what he might do now, Betsy, basically, shrugs her shoulders. After all, this is not her problem.

DIRECTOR: Ann James

Ann is in her early thirties. She has directed the Extended Day Program for three years. She overhears the conversation between Tom and Betsy and asks if she might be of some assistance. Once More, Tom shares his desire to learn more about nutrition, and his frustration in not knowing the educational resources available to him.

Ann means well but is not well connected with other educational providers in the community. But she attempts to identify some providers by fumbling through a local telephone book. Ann is on the right track but she really doesn't know how to access the information. She calls the library in disbelief in their treatment of Tom, but also gets a volunteer who takes her name and promises to have the reference librarian call her tomorrow; she calls the hospital but gets the emergency room instead; she calls the current teacher of her "Basic Nutrition" class but gets his answering machine. During this time Ann attempts to make small talk with Tom but it is clear that he is getting more and more frustrated.

CLOSING: Tom's frustration reaches a climax when, in total disbelief and frustration, waving the newspaper, he says to Ann, "Can't you guys get your act together?"

PROPS: 2 chairs and 2 tables for Betsy and Ann; papers/folders for Betsy with course listings and fliers; papers/folders, telephone and telephone directory for Ann. Newspaper with "Learning is Lifelong" displayed in colorful bold letters.

UNDER QUESTIONING: Is lifelong learning merely a slogan? Are educational providers, at times, insensitive to the immediate learning needs of adults? Are educational providers aware of what other providers are doing are they part of a network? The role of educational broker.

SCENARIO SIX

Why Can't You All Adjust?

5 ACTORS: Instructor and 4 Adult Students

SCENE: Higher Education classroom. Students are asked to discuss possible ways to make class activities more meaningful. They display major learning style differences.

INSTRUCTOR: Sally Francis

Sally is a 30 year old "Economics" community college instructor (though the actor could teach any subject). Sally is a fairly new instructor and is quite open to constructive criticism regarding her teaching. She has found that lecturing, once her "preferred" teaching style (the one in which she was most comfortable, safe, and secure) is becoming less and less satisfying for her. Sally is also concerned that her students seldom display an active interest in class material. She decides to directly address her students' attitudes toward both the subject and her approach to teaching.

Sally begins the session (which is midway through the course) by sharing her concerns with the students, i.e., her interest in making the subject meaningful and her openness to new approaches to teaching. She forms the class into small four-person groups and asks for feedback.

ADULT STUDENT #1: Carol James

Carol is a "personal meaning" and "people" type of learner. She becomes interested in class material when it is related to real and concrete happenings. Carol seeks a satisfying reason for learning. She is also interested in people and at ease in groups. Carol learns best by listening, reflecting, and sharing ideas with others. She is very at ease with the group's task and closely monitors the progress of the group.

ADULT STUDENT #2: Barbara (Barb) Brown

Barb is a "give me the facts" and "idea" type of learner.

She is a very comfortable with Sally's current approach to instruction. She is extremely interested in ideas and concepts. What the instructor says is important to her; she has an unquestioning respect for what "experts" think. Barb is well organized, takes copious notes and usually ignores what other students contribute to the class. Barb does not believe Sally's approach to instruction is in need of modification.

ADULT STUDENT #3: Frank James

Frank is a "how does it work" and "thing" type of learner. He is not very comfortable with people but has learned to endure most. He enjoys working through ideas in some applied form. He is a very concrete and matter-of-fact sort of guy with little tolerance for ambiguity. He needs to be actively engaged in learning. Thus far, Frank has not enjoyed Sally's class.

ADULT STUDENT #4: Ann Adams

Ann is a "trial and error" and "discovery" type of learner. She often feels constrained by formal approaches to instruction and learning. Ann looks for utility in learning and often seeks this usefulness in personal and imaginative ways. Ann is loaded with ideas for Sally.

CLOSING: Barb holds to her preferred learning style and strongly resists the group's decision that the instructor try other approaches. Feeling threatened by the group's suggestions she finally says to them, "Why can't you all adjust?"

PROPS: 4 chairs, table, globe.

UNDER QUESTIONING: Pros and cons of teaching to a variety of learning styles; possible approaches to teaching to a variety of learning styles; importance of mid-course evaluations.

(Day, 1994)

Improvisational or social action theater can be a powerful tool for involving learners in the process of their learning.

CASE STUDIES

Closely related to the theater activities is the use of case studies for teaching and learning. For some time professional development and training for law, medicine and business have included the use of case studies. Case studies provide concrete, authentic models of real situations for learners to think about problems and apply their learning to solve them.

There are several approaches to using case studies in learning situations. A common approach is to present a case study and ask learners to state the problem, summarize the facts and make recommendations for solving the problem. Students draw from their knowledge and resources available to them.

Kleinfeld (1990) suggests the following approach in using cases studies in teacher preparation programs. It is helpful to divide a case discussion into two stages: (1) problem analysis; and (2) problem solving. The problem analysis stage begins with such questions as: What are the issues here?

How does this same situation look from another character's viewpoint?

What went wrong here? The problem-solving stage begins with such questions as:

What would you advise the teacher to do at this point?

What might the teacher have done earlier to prevent the crisis?

What changes might prevent this problem from happening again?

Case studies can be found in numerous sources. There is a publication available with examples prepared for specific disciplines. It is sometimes difficult to find cases that specifically match the course or learning situation, so a better source for cases may be the facilitator and/or the learners writing their own cases. Cases can be examined by individual learners, teams of two or in groups. They provide a realistic, active context in which to apply learning. Cases allow learners to view problems and issues from differing viewpoints and varying circumstances and life situations. They encourage learners to discover "best" answers, not "the answer." They allow for critical thinking and reflection, collaborative work and provide opportunities for students to practice written and oral communication skills.

The following case studies are examples of teaching adult education historical foundations and technology issues in adult education.

Foundations Of Adult Education

Illustration of a Case Study

You sit in a vast hall next to a friend. "Another full house," you whisper to Mary, "there must be over a thousand people here tonight!"

"Yes. Well it is Friday night and folks do look forward to his lectures. I know I do! Did you read the suggested essay (Self Reliance by Ralph Waldo Emerson)?"

"No, not yet. But I think I read it once in high school." As you respond, your eyes continue scanning the hall. Many people in the audience are no longer young. Some have heavy alien faces, rough clothes, work-worn hands - factory workers you surmise. Others are dressed to the nines - business or professional workers you guess. "You know, I bet over half the folks here were born in some other country." "Yes," says Mary, "it sometimes surprises me that so many different types of people choose to spend their Friday evenings listening to a lecture. They could be out dancing, taking in a movie, or learning something practical"

"I like the discussion period best," you interrupt. "It gets awfully animated at times, but the Director handles it so well, and the audience loves it. Ideas go racing by! Swoosh, I beg to differ; swoosh, that's crazy; swoosh, is not; swoosh, is so. I love it! People interested in ideas for their own sake."

"By the way," Mary questions, "do you know where the Director was last week?"

"Yes! I do keep up on things, you know."

But Mary didn't wait for your response. "He was in the Windy City helping form a new association. I think its called the American Association for Adult Education. It is very exciting! And, you know what? The Director played a big part. I sense he hopes other cities might adopt programs such as this one.

"Yes," you whisper, paying minimal attention to Mary. Your mind is actually wandering away from the hall and is reflecting on recent events. So much has happened, you think: the war, the Russian revolution, the Palmer raids, the Scopes trail, and the murder of little Bobby Franks. And then there's all these new schools of thought - new schools of psychology popping up everywhere it seems.

"Do you see him?" Mary pokes and points. "He's sitting near the aisle."

"John Dewey, isn't it? But who's the young man he is arguing with."

"I think it's Mortimer Adler. The Director has him leading one of his weekly discussion groups. He's from the university"

"My, professor Dewey seems really annoyed."

"Quiet! Here comes the Director."

The Great Hall roars with applause. As you settle back in your seat , a smile appears on your face. It doesn't get much better then this, you think.

The Director begin's this evening's lecture by suggesting the general aims of adult education. He reads from his new book:

It is sought to make of adult education something which will broaden the interests and sympathies of people regardless of their daily occupation - or along with it - to lift men's thought out of the monotony and drudgery which are a common lot, to free the mind from servitude and herd opinion, to train habits of judgment and appreciation of value, to carry on the struggle for human excellence in our day and generation, to temper passion with wisdom, to dispel prejudice by better knowledge of self, to enlist all men, in the measure they have capacity for it, in the achievement of civilization.

Adult education is a way of living which should be open to all who care for it for its own sake. It is not surprising that it frequently fails of its true aims. Education has always been regarded as a mere means to ends that have nothing to do with it. It is to be expected, therefore, that education in our day should be regarded primarily as a means of entrance to the already overcrowded professions, or to material gain or better social positions....

As the humanitarians of the nineteenth century held that public school education must inevitably put an end to tyranny and superstition, so many of our contemporaries look upon adult education as a guarantor of a new and better civilization. There is to be an end to bigotry and partisan strife and of crowd hysteria and of the vulgarities which beset democracy. They see genius appreciated, a selection by the masses of a sincere and competent leadership. Men everywhere are to learn 'not only how to make a living but how to live.'

Finally, it is hoped that adult education will give us new methods and aims which will be carried back into our schools and colleges and transform them. A better informed adult population will naturally take a more active and intelligent interest in the education of youth. And when teachers try to instruct adults it will become necessary for them to make their teaching interesting and significant. The teachers will also learn something about life, gleaning sheaves of ripe wisdom out of the mature experience of their students; they will become better teachers.

Nudging Mary, you whisper, "What do you think?"

Items to consider
What year is it? How do you know?
Where is the lecture taking place? City?
Who is the speaker (Lecturer/Director)?
What role did this individual play in the American adult education movement?
Who are some contemporaries of the speaker?
What are some of the "new" schools of thought referred to in the piece and what did each have to do with adult education?
What underlying assumptions regarding adult education does the speaker seem to embrace?

Michael Day, 1998

Technology & Adult Learning

Expectations and Philosophy

Janet, the instructional designer with the university's extension services, and Jim, an instructor in one of the College of Education's distance delivery programs, were meeting over lunch to discuss some changes to be made in the delivery of one of the unit's core courses. Unfortunately, not much progress was being made and Jim seemed distracted. Janet determined to ask if anything was wrong. "Jim, you seem distracted today, and I don't feel that we're getting anywhere. Is something wrong?"

"No, Janet. Nothing is wrong, at least nothing you've done. It's just that I was just on the phone with a student and found the conversation discouraging and can't get it off my mind." "Gee, what could be so discouraging? Deal with the student's issue and move on."

"Janet, this student kept me on the phone for over an hour regarding course availability and scheduling. We don't deliver to her location, so she has to drive to a site. She complains about the weather, the time spent, and the cost to drive. She doesn't understand our policies regarding minimum numbers of students at a site, and minimum numbers of students in a class as a whole. I explain these issues over and over, but she doesn't hear me! She believes we have an obligation to deliver courses to her specifications, locations, and needs. This student doesn't believe that education is a right that we are obliged to give. For some reason that bothers me."

"Another thing that I can't get off my mind, Janet, is the increasing systemization of education, especially distance education. Here we are meeting about changes in my class. It's my class. In times gone by, I designed it; I developed it; I delivered it. Now you're doing things I once enjoyed doing. It seems my creative energies have been redirected into coordination meetings, and the administration just wants some machine to parrot in front of the camera or perform appropriately with some audio hookup. I fell I'm losing touch with students in an educational sense. I provide administrative counseling, but I no longer have the intellectual interplay that existed with the traditional classes. I seem to have lost both control and spontaneity as a teacher. At least that's the discomforting sense that is sitting on my shoulders today."

"Answer me this, Janet: What should students expect from distance education? What should I as a teacher expect from distance education?"

Items to consider
What factors may help explain Jim's experiences with distance education?
What might Janet's response be to both of Jim's questions?
What research might she share in support of her observations?
Briefly identify a few alternative responses Janet might offer Jim and why you would discourage each response.
[Attach a bibliography of all sources noted].

John Cochenour,
Landra Rezabek,
Revised by *Michael Day* (1998)

Case studies can be powerful learning tools. They are especially appropriate for helping learners to synthesize and apply their learning to real situations.

SERVICE LEARNING

Just as case studies provide real-life issues, another activity progressivists like to use is a practicum experience, sometimes specifically called an internship, and more generally, currently referred to as community or service learning. Service learning has been around in various forms for many years, a comeback under different descriptions. The current evolution comes from the resurgence of experiential learning activities over the past twenty years. Both public schools and higher education have been incorporating service learning experiences into the curriculum.

The resurgence of service learning is partly an outgrowth of experiential learning and partly as a result of renewed interest in civic engagement. Dewey said education and democracy were inseparable as were school and community. While higher education has never fully embraced the integration of community into the curriculum, current literature reflects three ideas seeing more support today.

1. community /service learning, as opposed to closed classroom learning
2. problem-based learning as opposed to discipline-based learning
3. collaborative-based learning as opposed to individual learning

(Ehrlich, 1997, p.60)

Higher education's recent concern with the decline of a civil society and civility in general has also been an impetus for service learning. Some undergraduate general studies programs include a requirement for working in the local community as part of the curriculum. Survey courses in adult education sometimes require learners to spend 15-20 hours as a volunteer in a literacy center. Even preK-12 schools are finding service learning a benefit to students and community alike.

INFORMATION TECHNOLOGY

One way progressivist philosophy can be implemented into today's classrooms easier is through information technology. Computers allow for more independent, individualized activity while at the same time supporting collaborative group work and problem-solving activities. Learners can follow their specialized interests to develop customized learning projects with technological help. Electronic mail and LISTSERVs or discussion groups, offer opportunities for developing communities of learners who may be physically apart. Any problem-solving activity includes information gathering and what better source than electronic access to libraries and databases world wide through the Internet.

Formal and informal learning groups can set up electronic sites for discussions limited to the group members, share documents, and send individual messages. Distance technologies provide opportunities for formal coursework and degree programs delivered to individual homes.

One key to learning and seeking information through technology is helping learners to become both computer and information literate. Computer literacy is learning to operate the hardware and knowing something about the software. Information literacy includes knowing where to find information, how to retrieve it, how to evaluate it and how to use or apply it to solve a problem or meet a need. Whitson and Amstutz (1997) proposed a model of the information literacy cycle that helps learners organize the information searching process.

(Figure 5)

Progressivists of earlier years did not have the computer and information access to allow for individualization of learning as we do today. Becoming technologically literate is not an option, but an essential tool and skill for today's progressive learners.

Summary

There are many activities the facilitators can use in learning situations that reflect a progressive philosophy. Schank believes that we have more opportunities to implement progressive ideas today than at any other time. He suggests five teaching architectures to help teachers/facilitators do just that.

1. Simulation-based learning by doing
2. Incidental learning(learning done just in passing)
3. Learning by reflection
4. Case-based teaching
5. Learning by exploring

(Schank, 1998)

By using some of the suggested activities in this chapter, adult learners can experience what a progressive philosophy would look like.

Characteristics of Progressive Learners

growth centered
learning is active
learning involves social interaction
change is fundamental and desirable
celebrates the scientific method
ends and means agree
knowledge and experience are tools
learning applies to real life
promotes a civil society and democratic ideals
learning involves practical knowledge
learning uses problem solving skills
learning promotes tolerance
learning is experienced based
promotes lifelong learning
learning includes social responsibility
learning should be both interesting and useful
uses cooperative learning
teacher is organizer/facilitator/guide
learning by doing
respect for individuality
learning should be relevant
experience is the framework for the context of new learning
richly structured activities and projects
constructive forms of learning
meaningful involvement with the school and community
learner ability to develop intellectual interests
produce independent thinkers to follow through
arms to achieve full potential of individual

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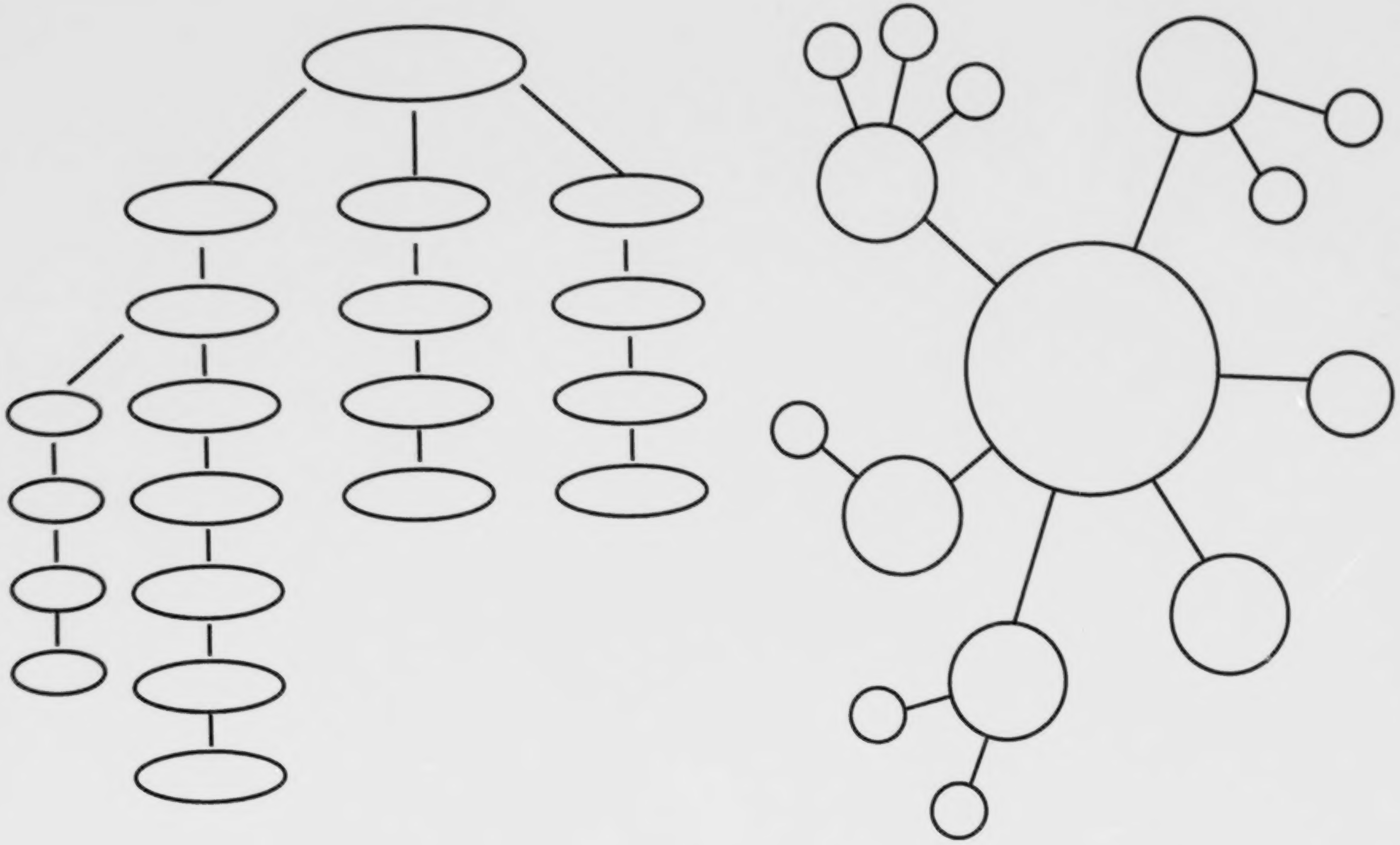


Figure 1 Mind map graphics

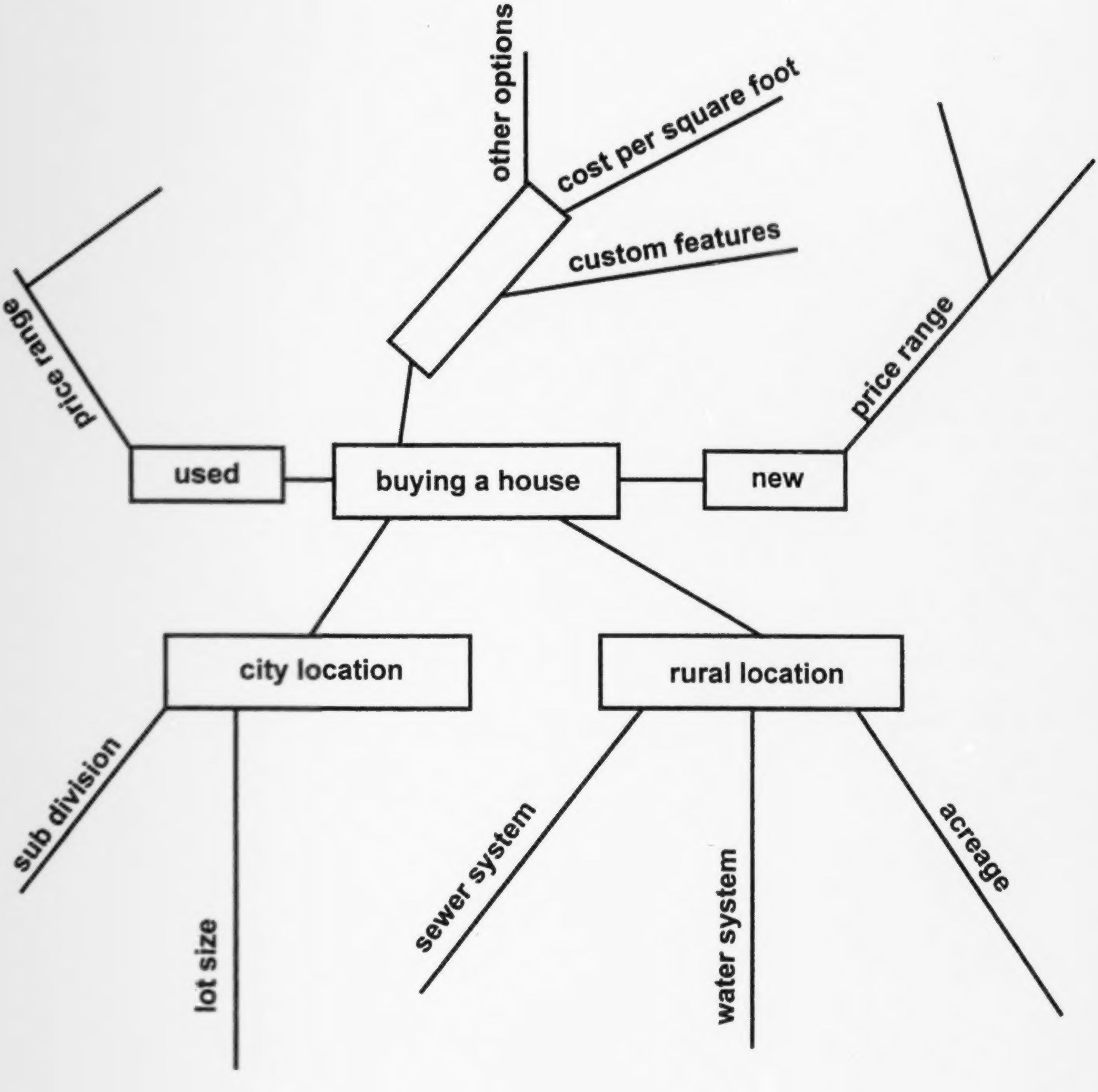
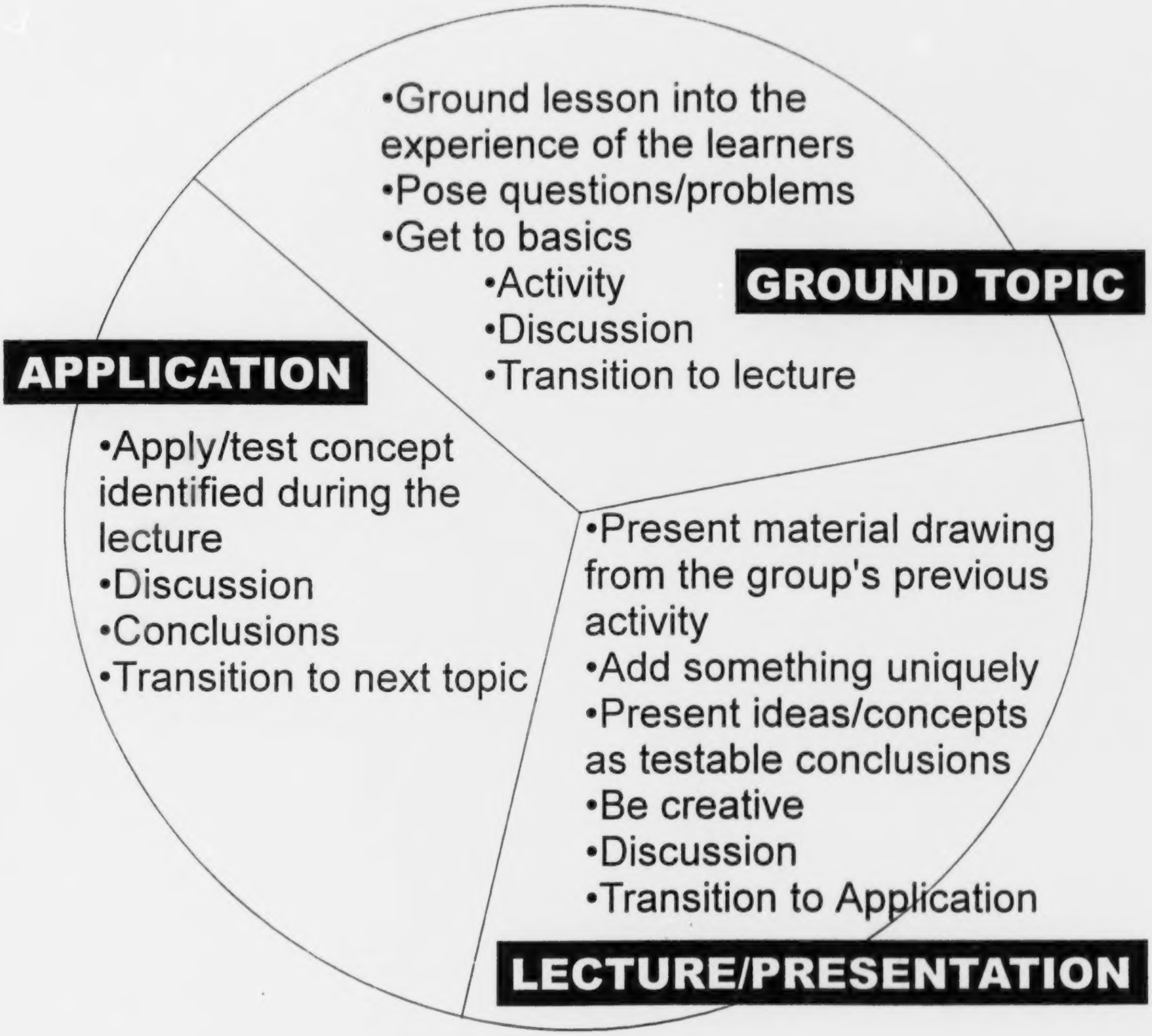

other options
cost per square foot
custom features
price range
used
buying a house
new
price range
city location
rural location
sub division
lot size
sewer system
water system
acreage

Figure 2 Concept map for decision making



GROUND TOPIC

- Ground lesson into the experience of the learners
- Pose questions/problems
- Get to basics
  - Activity
  - Discussion
  - Transition to lecture

LECTURE/PRESENTATION

- Present material drawing from the group's previous activity
- Add something uniquely
- Present ideas/concepts as testable conclusions
- Be creative
- Discussion
- Transition to Application

APPLICATION

- Apply/test concept identified during the lecture
- Discussion
- Conclusions
- Transition to next topic

Figure 3 Day's adaptation of McCarthy's 4-MAT

INFORMATION EXCHANGE EXERCISE

"High Plains Driver"

Adapted by Michael Day (8/89 "A Sunday Drive"

Information Cards

QUESTION: How fast did Sunny drive, in miles per hour?

There are 500 ooks in one hour.

Ten Sleep is 20 truments away from Dry Gulch

Zooms measure distance.

Sunny began the trip at Medicine Bow.

Sunny drove at a constant speed during the trip.

Sunny passed through Hole-in-the-Wall on the way from Ten Sleep to Dry Gulch.

Ten Sleep is between Medicine Bow and Hole-in-the-Wall.

Sunny drove from Medicine Bow to Ten Sleep in 500 tiddles.

Dry Gulch is 40 zooms from Laramie

Medicine Bow is 40 truments from TenSleep.

There are 50 ooks in 100 tiddles.

A tiddle measures time.

There are 20 zooms in a mile.

Ten Sleep is 11 truments away from Hole-in-the-Wall.

Sunny drove from Ten Sleep to Dry Gulch in 250 tiddles.

There are 10 zooms in 1 trument.

The trip from Hole-in-the-Wall to Dry Gulch took less than 300 tiddles.

Figure 4 Information exchange exercise.

Additional Information

Tiddles measures Time

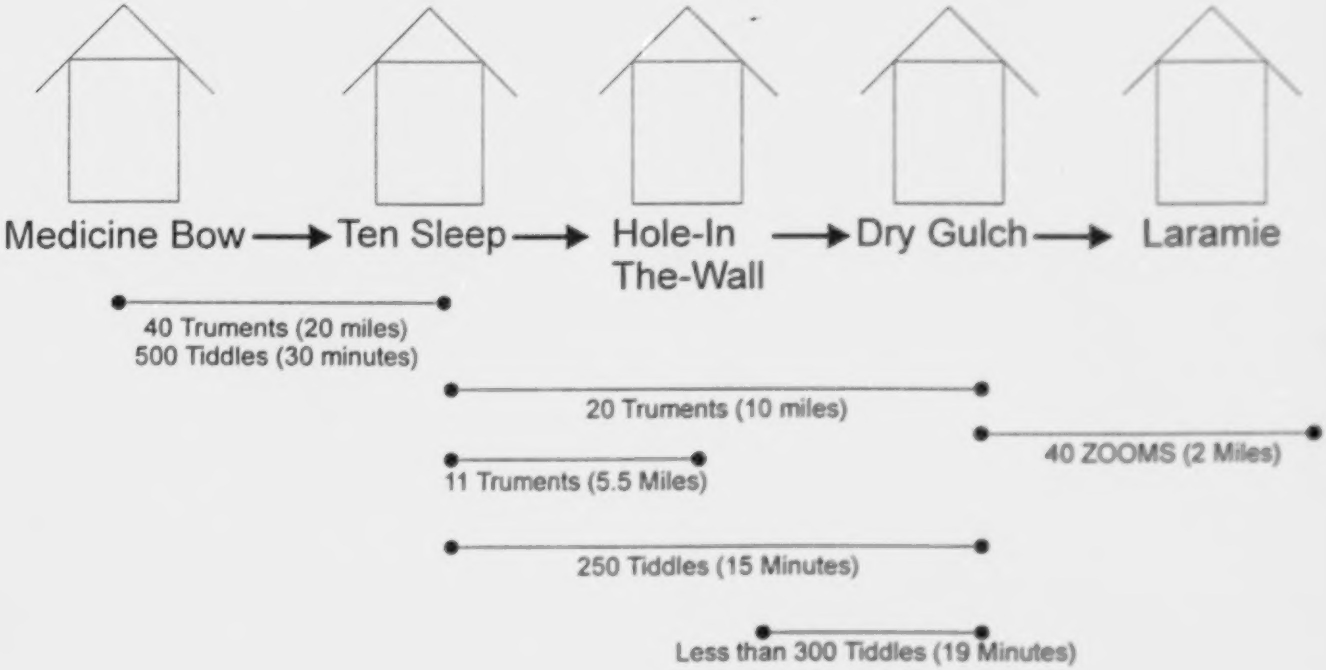
50 Ooks = 100 Tiddles
500 Ooks = 1 Hour
(500 Tiddles = 30 Minutes)
(250 Tiddles = 15 Minutes)

Zooms measure Distance

10 Zooms = 1 Trument
20 Zooms = 1 Mile
2 Trument = 1 Mile
(40 Truments = 20 Miles)
(20 Truments =10 Miles)

Possible Answers: 30 m.p.h., 40 m.p.h., 50 m.p.h., 60

Measure the distance from Medicine Bow to Ten Sleep (40 Truments) and Sunny's driving time from (500 Tiddles); from Ten Sleep to Dry Gulch (20 Truments); driving time from (250 Tiddles).


Medicine Bow
Ten Sleep
Hole-In The-Wall
Dry Gulch
Laramie
40 Truments (20 miles)
500 Tiddles (30 minutes)
20 Truments (10 miles)
40 ZOOMS (2 Miles)
11 Truments (5.5 Miles)
250 Tiddles (15 Minutes)
Less than 300 Tiddles (19 Minutes)

SUNNY DROVE AT A CONSTANT SPEED DURING THE TRIP

Figure 4 Information exchange exercise

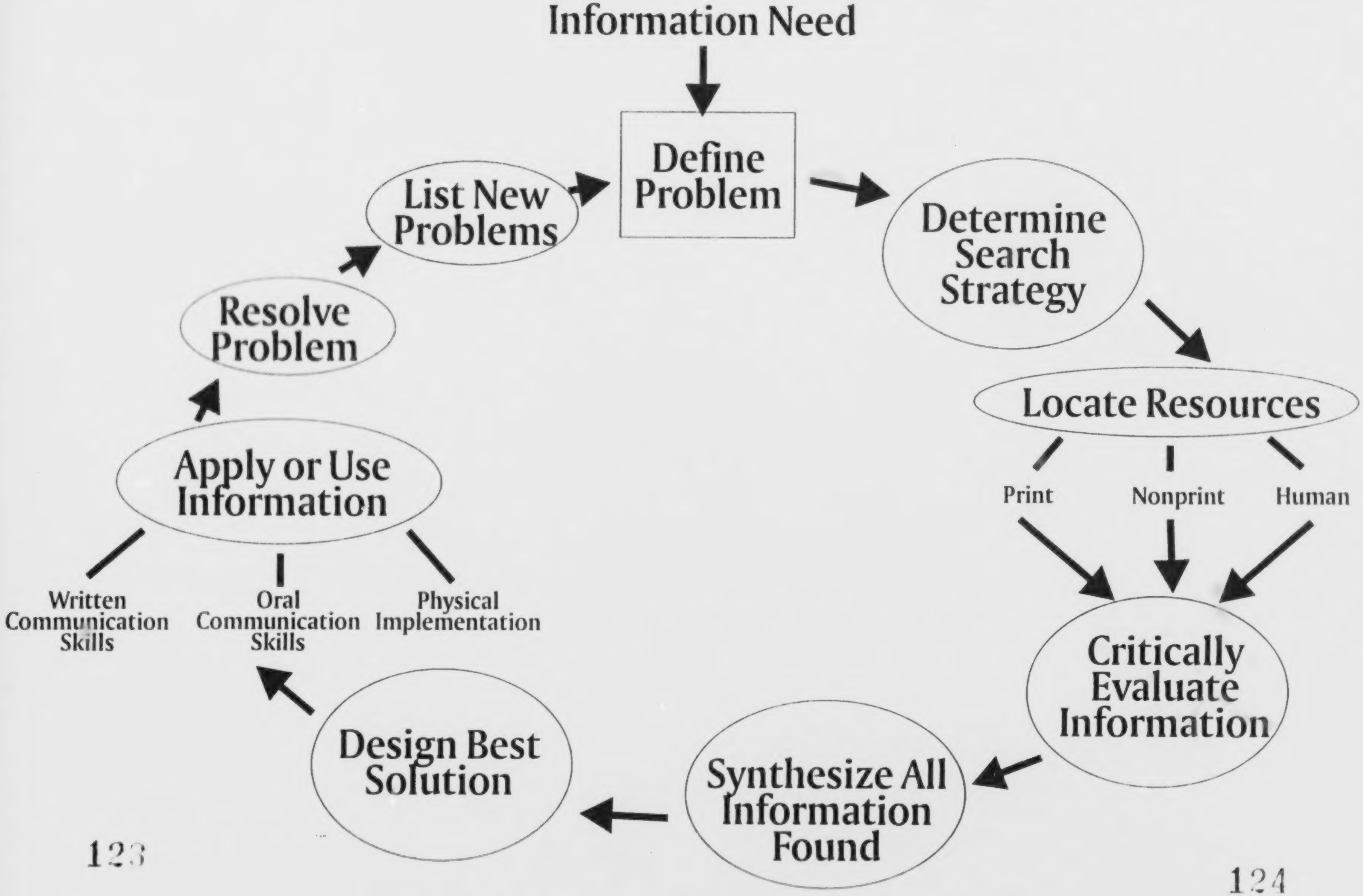

Information Need
Define Problem
Determine Search Strategy
Locate Resources
Print
Nonprint
Human
Critically Evaluate Information
Synthesize All Information Found
Design Best Solution
Apply or Use Information
Written Communication Skills
Oral Communication Skills
Physical Implementation
Resolve Problem
List New Problems

Figure 5 Information literacy cycle

Chapter Four

Behaviorism

Roy A. Moxley
West Virginia University

Chapter on
Behaviorism

Roy A. Moxley
604 Allen Hall
Department of Educational Theory and Practice
West Virginia University
Morgantown, WV 26506
304-293-3442

Behaviorism

There are two major lines of development for behaviorism. One emphasizes antecedents in a formal tradition, with precedents in Plato, that can be traced to Descartes and Newton and classical mechanistic science. Another emphasizes consequences in a functional tradition, with precedents in Aristotle, that can be traced to Darwin and biology. In the formal tradition of behavior, the conceptual unit is the two-term necessity of stimulus and response. If the stimulus occurs, the response necessarily follows (an S-R relation). In the functional tradition of behavior, the conceptual unit is a three-term probabilistic contingency of antecedent setting, behavior, and consequences. The relation between the setting and the behavior is because of consequences (an AB-because of C relation). The formal tradition in behaviorism is more commonly referred to as mechanistic, and the functional tradition in behaviorism is more commonly referred to as selectionist.

The formal tradition in behaviorism emphasized the form or the topography of behavior and the necessary relation between stimulus and response. Complex behavior was reducible to a chain of necessary relations—if not observed as an exact correlation, then assumed as an exact underlying correlation—from one movement (the stimulus) to another movement (the response). Watson (1914/1967) said that the complete set of physico-chemical changes would ultimately be traced "from the moment of incidence of the stimulus to the end of the movement in the muscle," and that the end of behavior analysis would be "the reduction of complex congenital (instinct) and acquired (habit) forms of response to simple reflexes" (pp. 52-53). Although this analysis appeared roughly satisfactory for instinctive or reflexive behavior, it had difficulties in addressing purposive behavior without suggesting reactions to non-existent events (e.g., Hull, 1930,

p. 514) or backward causation (e.g., Thorndike, 1940/1969, p. 10). Further examination reveals systematic problems with the basic reasoning underlying formal behaviorism.

This formal reasoning derived streamlined rules from experiences and then posited these rules as determining experiences. The natural sequence is: first, experience then rules that are more or less rough approximations to those experiences. The formal reconstruction then posited a true or hidden reality in which there are: first, streamlined rules and then experiences determined by the rules. Machines were attractive models for illustrations here because machines were designed to behave in a streamlined way, which made it easier to claim that machines followed underlying rules. This appeared even more plausible when a machine was reproduced or copied with the help of a blueprint. Of course, the invention of any machine has never been that streamlined; and no machine ever operates in so smooth and streamlined a fashion as to exactly match a geometric pattern. All machines have limited tolerances and efficiency and inevitably need maintenance and repair. Manipulated reversals that place unobserved, underlying, pre-existing rules before empirical events are transparently faulty, but they are often surprisingly appealing in reducing concerns that further efforts in analysis are called for.

The temptation to accept this reasoning may partially result from educational systems that presented knowledge in a fixed manner, as though what was known belonged to a certain, permanent, and unchanging body of knowledge that was being progressively disclosed to the student or as though the abstractions conceived to underlie this knowledge were even "more" true—so that even if it were granted that knowledge changed in some ways, the underlying truths did not. Henri Poincaré (1905/1952, p. 214), thought "most enlightened Frenchmen" were predisposed by their education to "think" this latter way:

"The only true matter in its [such a thinker's] opinion...will no longer have anything but purely geometrical qualities...the atoms of which will be mathematical points subject to the laws of dynamics alone." This underlying reality is identical to geometrical expressions. In contrast to such geometrical contemplation, however, what scientists do empirically is to produce or observe functional relations of (at best) a high degree of order even when their accounts are rendered in mechanistic causal-chain language (cf. Hanson, 1955, 1958; Rymer, 1988; Schiller, 1917/1955). Mathematical formulas can be useful in science, and the relations may be acceptably certain within the mathematics; but the exact conformity of nature to a formula is less than certain, and even mathematical certainty may need qualification (see Kline, 1980). Similarly, the "hard facts" of science may be presented as certain, atomic, unchanging building blocks of reality (see Gregory, 1977, pp. 152-153); but the expression of a fact may change and change the fact (cf. Hanson, 1958 on theory-laden facts; Skinner, 1986, pp. 120-121 on the evolution of facts).

Furthermore, the applications of terms like *necessary*, *exact*, and *certain* are much more susceptible to changing circumstances than a geometrical metaphysical contemplation may suggest. In everyday usage, *necessary* often may be roughly equated with, "I see no exception;" *exact* with, "I see no difference;" and *certain* with, "I do not doubt." Far from assuming that anything is permanently fixed by these terms, we are commonly not surprised when exceptions, differences, and doubts arise on a subsequent occasion.

The descriptive, functionalist, or selectionist alternative takes quite a different tact. This alternative regarded purposive explanation as a different kind of explanation. Although he accepted an S-R framework, the behaviorist Edwin R. Guthrie (1924, 1960, p. 292), a pupil of Edgar A. Singer (see Singer, 1924, 1946 on teleology), saw a place for purposive or teleological explanations in science. Guthrie (1960) distinguished a focus on purposive acts, such as Skinner's, from a focus on mechanistic movements: "Acts are defined by consequences but executed by movements" (p. 196) and Skinner "selects as his response in a basic experiment not movements of skeletal muscle but the accomplishment of a change in the environment" (p. 252). Skinner was taking a direction that led away from the Mechanistic World View.

In a sense, Skinner would turn the mechanistic tradition on its head. Instead of interpreting empirical observations in terms of necessary underlying rules, Skinner derived probabilistic rules from observed contingencies. Within a descriptive functional account, rules are verbal behavior resulting from the relations in contingencies (verbal and nonverbal events) that gave rise to the rules. Some discrepancy between rules and concrete experiences is understandable because the rules only approximate experiences.

A fully functional approach to experiences addresses three senses of function (cf. Ruckmich, 1913; Simpson & Weiner, 1989). First, in a contextual sense, we speak of functions in a surrounding environment (e.g. the function of the heart in the body or the function of a word in a text), and we may or may not detail the relations with specific parts of the environment. In saying that the meaning of a word is its function in a text we do not necessarily distinguish which parts of the text affected, or were affected by, the word. This sense of function is useful in considering the context and its relations as a whole. Second, in a consequence sense, some functions are directed to a specific part or activity of their environment (e.g. the pumping of the heart to circulate blood through the arteries and veins). These functions commonly entail other functions, and one function may be directed to other functions in an indefinite sequence (e.g. the function of the heart in circulating the blood, the function of circulation in distributing oxygen). In addition to ongoing functions, some directed functions occur less regularly (e.g. the function of a knife to cut bread). This consequence sense of function is useful in understanding and arranging for regulation and change. Third, in an if-then sense—more exactly in an if-and-maybe-then sense of a probabilistic relation—function may be a relation between two events. In common mathematical formulas, functional relations may be reciprocal and necessary; but functional relations between events may also be considered as one-way or as a probabilistic correlation. In current usage, statements of functional relations commonly assume some degree of probability for empirical events. Such statements are often preferred to statements about cause and effect, whose usage has been problematic in that the effects implied by causes have often been taken as a defined certainty for both the verbal relations and the empirical relations referred to. This correlational sense of function is assumed to reflect underlying necessity in the mechanistic tradition of behaviorism , but only a high degree of probability at best in the selectionist tradition of behaviorism.

Although sharply contrastive, the formal and functional lines of behaviorism are not entirely separate, and many behaviorists have been influenced by both traditions and reflect aspects of both traditions. Thorndike was influenced by the Darwinian tradition's emphasis on consequences, but he conceptualized that work within an S-R framework. Watson did early work in ethology but later followed an S-R framework. Skinner initially accepted an S-R framework but largely replaced it with a three-term contingency, leaving S-R respondent behavior as a remnant he found little interest in writing about. The work of Skinner, who discarded much of his early S-R framework piece by piece over time, reveals many of the ways in which these traditions are incompatible with one another. The changes in Skinner's work also reflects a shift that has occurred among behaviorists as a group over time. Contemporary behaviorists largely follow an emphasis on a selectionist three-term contingency rather than a mechanistic two-term necessity.

Many commentators on behaviorism have not appreciated the differences between its mechanistic and selectionist strands, and this has resulted in some extreme and inaccurate over-generalizations. When some commentators say that behaviorism is dead, they are referring to mechanistic behaviorism, whose heyday has passed. The behaviorism of the present and foreseeable future is selectionist behaviorism, which is the behaviorism that Skinner ended up advancing. In as much as Skinner took a stand in both traditions and moved from the one to the other, the changes in his views serve to highlight the features of both forms of Behaviorism.

The Tradition Supporting S-R or Mechanistic Behaviorism

The mechanistic tradition of behaviorism emphasizes formal relationships of necessity in paired terms such as if-then, cause and effect, stimulus and response. The sequence of events is in a one-way direction and is not interactive. This sequence is maintained and extended when paired events are added to paired events to form long chains of paired events. These relations are assumed to exist—often as part of an assumed determinism of an underlying world formula of necessary relations— even though such absolute necessary relations have never been empirically observed.

Descartes. René Descartes (1644/1991) began with rules and deduced empirical events from first principles that met logical criteria: "The Principles themselves are very clear, and…all other things can be deduced from them; for only these two conditions are required of true Principles" (p. xxi). Although Descartes (1637/1968, pp. 80-81) acknowledged that effects could be deduced in many different ways and that experimentation was needed to resolve the way the explanation lies, he held fast to many analogies and deductions that would be disproved by a little reflection on common experiences and a little experimentation (see Losee, 1972, pp. 75-77). In analogy to mechanical automatons, Descartes saw the animal body as a machine of necessary connections that acted by stimulus and response "with the pale ghost of a mind hovering over its working, but not interfering" (E. Russell, 1934, p. 87; also see Ryle, 1949).

Newton. Isaac Newton (1686/1962) identified early mechanics and geometry as sources for coupling a mechanistic account of empirical events with the underlying necessity of geometric demonstration:

> [M]echanics is so distinguished from geometry that what is perfectly accurate is called geometrical; what is less so is called mechanical. However, the errors are not in the art, but in the artificers. He that works with less accuracy is an imperfect mechanic; and if any could work with perfect accuracy, he would be the most perfect mechanic of all.... (p. xvii)

Newton (1953) believed in atomism (pp. 175-176); in action by contact like other mechanists (1686/1962, p. 634); and wished all the phenomena of Nature could be derived "by the same kind of reasoning from mechanical principles" (1953, p. 10).

David Hartley. Following up Newton's wish that his analysis could be extended to other fields of endeavors, Hartley applied the principles of atomism and mechanism to a physiological model of experience (cf. Walls, 1982). For Hartley (1749/1801), repeatedly impressed sensations from the impact of particles on the body left "certain

Vestiges, Types, or Images, of themselves, which may be called, Simple Ideas of Sensation" (p. 56). These Ideas were associated when the impressions were made "precisely at the same instant of time, or in the contiguous successive instants" (p. 65).

Mechanistic Physiology. In 1847, Carl Ludwig, Hermann von Helmholtz, Ernst von Brucke, and Emil Du Bois-Reymond made a concerted effort to establish physiology on mechanistic principles. Ludwig (cited in Cranefield, 1957) stated their goal: "We four imagined that we should constitute physiology on a chemico-physical foundation, and give it equal scientific rank with Physics" (p. 407). Du Bois-Reymond (cited in Cranefield, 1959) stated the line-between-two points formula for initiating an analytical mechanics of organic processes: "All changes in the material world…reduce to motions…all motions may ultimately be divided into such as result in one direction or the other along the straight line connecting two hypothetical particles" (p. 423). Affirming "natural science is the resolution of natural processes into the mechanics of atoms" and the propositions of mechanics "have the same apodictic certainty as the propositions of mathematics," Du Bois-Reymond (1872/1874) posited: "the whole process of the universe might be represented by one mathematical formula…which should give the location, the direction of movement, and the velocity, of each atom in the universe at each instant" (pp. 17-18). This formula echoed Pierre Simon Laplace (1814/1951) who imagined a supernatural mind embracing "in the same formula the movements of the greatest bodies of the universe and those of the lightest atom; for it, nothing would be uncertain and the future, as the past, would be present to its eyes" (p. 4).

Loeb. Although Adolph Fick (cited in Cranefield, 1957)—one of Ludwig's students—found "the absolute dominance of the mechanistic-mathematical orientation in physiology has proven to be an Icarus flight" (p. 414), Jacques Loeb—one of Fick's pupils—pursued the mechanistic ideal in physiology. After emigrating to the United States in 1891, Loeb taught at the University of Chicago where John Watson, a student of his, did research in physiological psychology (Boakes, 1984, p. 145). "In my own work," said Loeb (1912/1964), "I have aimed to trace the complex reactions of animals back to simpler reactions like those of plants and finally to physico-chemical laws" (p. 58). For Loeb and other mechanistic physiologists, the fundamental relation in underlying laws was necessity. Ivan Pavlov (1927/1960), for example, asserted the "scientific" requirement for necessity in the reflex: "Our starting point has been Descartes' idea of the nervous reflex. This is a genuine scientific conception, since it implies necessity" (p. 7).

S-R Behaviorism. Adopting similar assumptions, Watson (1914/1967), who is sometimes regarded as the founder of S-R behaviorism in the United States (or at least its foremost popularizer), said, "That the organism is a machine is taken for granted in our work [and the goal of behavior analysis is] the reduction of complex congenital (instinct) and acquired (habit) forms of response to simple reflexes" (Watson, 1914/1967, pp. 52-53). Watson (1924) also said, "...the goal of psychological study is the *ascertaining of such data and laws that, given the response the stimulus, psychology can predict what the response will be...given the response, it can specify the nature of the effective stimulus*" (p. 10). Weiss (1924) said, "[The behavioristic position is] that all human conduct and achievement reduces to *nothing but*: (a) different kinds of electron-proton groupings characterized according to geometrical structure; (b) the motions that occur when one structural or dynamic form changes into another" (p. 39); and Kuo (1928) said,

> Behaviorism...cannot be anything more than a science of mechanics dealing with the

> mechanical movements of [organisms]. The S-R formula of behaviorism is directly derived from the basic principles of physics....The basic principles that...explain the behavior of a stone should be sufficient to explain human behavior. (pp. 416-417)

These principles include an analysis in terms of two-part units and necessary relations.

These first principles for a science of behavior, however, led to problems that were evident in the work of Clark Hull (1943), whose readiness to invent underlying rules for behavior was shared by later cognitive psychologists (see Dreyfus, 1988, and Gardner, 1987, for how cognitive psychology continues the Platonic-rationalist-mechanistic tradition). Hull looked to the physical sciences—especially Newton's *Principia*—for the principles of behavioral science; he saw machines, theories, and organisms as parallel entities; and, like Loeb (1915), advocated the use of machines as models for understanding behavior (see Smith, 1986, pp. 158-162, 178, 243).

Skinner (1983/1984) said, "I had, of course, begun as a disciple of Watson's" (p. 191); and especially in his early work, Skinner favored the mechanistic S-R tradition. However, Skinner held to an emphasis on descriptive observation, such as Mach advanced, that was at odds with an emphasis on unobserved, underlying S-R formal arrangements. Over time, Skinner moved away from mechanistic S-R psychology to a position firmly in the selectionist tradition of behaviorism (Moxley, 1992; in press b). Many criticisms of Skinner's work, however, seem to start with the false assumption that Skinner remained firmly in the mechanistic S-R tradition. In actuality, Skinner's significant contributions to behaviorism are to selectionist behaviorism, and his propagation of that view among other behaviorists provides justification for considering Skinner as the founder (or at least the foremost popularizer) of selectionist behaviorism.

The Tradition of Operant or Selectionist Behaviorism

The selectionist tradition does not exclude the role of antecedents but subsumes it in a three-term contingency in which consequences play a selectionist role. The relationships between the three terms is an interactive, cyclical, and probabilistic one: an AB-because-of-C relation in which the relation between the antecedent setting (A) and behavior (B) is because of consequences (C). Although a role may still remain for an S-R relation considered as a unit, this relation is largely left to account for innate or instinctive behavior, such as Skinner's respondent behavior. Even here, however, selection can play a role as in biofeedback—in which the three-term contingency is brought into play and variations in autonomic behavior are selected by consequences.

Darwin. Charles Darwin (1892/1958) was led to an early focus on *selection*: "I soon perceived that *selection* [emphasis added] was the keystone of man's success in making useful races of animals and plants" (p. 42). With the help of two more key terms, *the conditions of life* and *variations*, Darwin (1859/1958) subsequently explained the forms and functions of living things through an accumulation of changes over time:

> This preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called *Natural Selection* [emphasis added], or the Survival of the Fittest....it implies only the preservations of such *variations* [emphasis added] as arise and are beneficial to the being under its *conditions of life* [emphasis added]....it is difficult to avoid personifying the word Nature; but I mean by Nature, only the aggregate action and product of many natural laws, and by laws the sequence of events as ascertained by us. (p. 88)

Darwin repeatedly referred to these three key terms in *The Origin of Species*: the *conditions of life*, *variation*, and *selection*. One or more of these terms is implicit in Darwin's references elsewhere to "variation and selection" or simply "selection." The interrelations between these three terms form a probabilistic, contingent arrangement in contrast to the paired necessary relations in cause and effect or if-then units of classical mechanism. Darwin (1859/1958) also did not consider natural laws as pre-existing designs or formulas, as they have characteristically been considered in classical mechanism, but simply as "the sequence of events as ascertained by us" (p. 84).

Darwin (1872/1965) accounted for the behavioral expression of emotions in man and animals in a similar way. For example, Darwin (1872/1965) held that "reflex actions are in all probability liable to slight variations, as are all corporeal structures and instincts; and any variations which were beneficial and of sufficient importance, would tend to be preserved and inherited" (p. 41). Darwin (1892/1958) also suggested how a more flexible variety of behavior may arise in the history of an individual, "Pleasurable sensations...stimulate the whole system to increased action. Hence it has come to pass that most or all sentient beings have been developed in such a manner, through natural selection, that pleasurable sensations serve as their habitual guides" (p. 64). The modern scientific study of behavior—particularly in ethology—is commonly traced to Darwin (cf. Jones, 1972, p. 39; Lorenz, 1965, p. ix).

Bain. Alexander Bain is distinguished both for his contribution to pragmatism in claiming that the meaning of a belief is found in the consequences of acting upon that belief (Fisch, 1954/1986) as well as for his contribution to behaviorism in the two types of learning he distinguished. According to Boakes (1984):

> Bain was very much concerned to draw a clear distinction between reflexive actions

> produced by the nervous system in response to some external event, the kind of activity emphasized in the physiology of that era, and what he termed spontaneous activity…[which] was seen as an 'essential prelude to voluntary power',…. (p. 9)

In presenting the role of spontaneous behavior, Bain relied on careful observations of animal behavior to make some of his points: In explaining the feeding behavior acquired by a lamb after its birth, Bain (1868) said in part:

> The animal's spontaneous movements were continued; for a time they were quite fruitless, until a chance contact came about again, and this contact could evidently sustain the posture or movement that was causing it. The whole of the first hour was spent in these various movements about the mother.…A second hour was spent much in the same manner; in the course of the third hour, the animal, which had been entirely left to itself, came upon the teat, and got this into its mouth. The spontaneous workings of the mouth now yielded a new sensation, whereby they were animated and sustained, and unexpectedly the creature found itself in the possession of a new pleasure; the satisfaction first of mouthing the object—next, by-and-by, the pleasure of drawing milk; the intensity of this last feeling would doubtless give an intense spur to the co-existing movements, and keep them energetically at work.…In less than twenty-four hours, the animal could, at the sight of the mother ahead, move in the forward direction at once to come up to her, showing that a particular visible image had now been associated with a definite movement; the absence of any such association being most manifest in the early movements of life. It could proceed at once to the teat and suck, guided only by its desire and the sight of the object. (p. 413)

In summarizing his observations, Bain (1868) said:

> The observations proved distinctly these several points, namely, first, the existence of spontaneous action as the earliest fact in the creature's history; second, the absence of any definite bent prior to experienced sensations; and third, the power of a sensation actually experienced to keep up the coinciding movement of the time, thereby constituting a voluntary act in the initial form. What was also very remarkable, was the rate of acquisition, or the rapidity with which all the associations between sensations and actions became fixed. A power that the creature did not at all possess naturally, got itself matured as an acquisition in a few hours. (p. 413)

When the infant lamb emitted behavior, the consequences of experienced sensations selected some of that behavior for repetition and continued to select further behavior until the lamb's initial behavior was shaped into actions that secured nourishment.

Morgan. C. Lloyd Morgan was strongly influenced by Darwin and evolution, and he viewed psychology and behavior from a selectionist perspective. In his Introduction to comparative psychology, Morgan (1894/1903) said:

> What we term the control over our activities is gained in and through the conscious reinforcement of those modes of response which are successful, and the inhibition of those modes of response which are unsuccessful. The successful response is repeated because of the satisfaction it gives; the unsuccessful response fails to give satisfaction, and is not repeated. (p. 213)

Thorndike used a similar terminology.

Thorndike. Edward L. Thorndike also was strongly influenced by this biological-ethological tradition, but he often placed his selectionism within an S-R framework, which to some extent obscured the selectionism in his views. In defining the Law of Effect, Thorndike (1911/1965) said in part

> The Law of Effect is that: *Of several responses made to the same situations, those which are accompanied or closely followed by satisfaction to the animal will, other things being equal, be more firmly connected with the situation, so that, when it recurs, they will be more likely to recur* [emphasis in original]....(p. 244).

Thorndike presented his law of effect in analogy with evolution and natural selection:

> The process involved in the learning was evidently a process of *selection* [emphasis added]. The animal is confronted by a state of affairs or, as we may call it, a 'situation.' He reacts in the way that he is moved by his innate nature or previous training to do, by a number of acts. These acts include the particular act that is appropriate and he succeeds. In later trials the impulse to this one act is more and more stamped in, this one act is more and more associated with that situation, is *selected* [emphasis added] from amongst the others by reason of the pleasure it brings the animal. (p. 283)

In addition, as part of his selectionism, "Thorndike constantly returns to the role of chance to explain even the most seemingly intelligent animal behavior" (Clifford, 1984, p. 142). Thorndike also emphasized the probability, not the necessity, of acting:

> When in a certain situation an animal acts so that pleasure results, that act is selected [emphasis added] from all those performed and associated with that situation, so that, when the situation recurs, the act will be *more likely* [emphasis added] to follow than it was before. (p. 294; also cf. p. 283)

A particular problem with such statements, however, was the reference to *satisfaction* or *pleasure*. These were not objective terms and could not be directly measured.

In An Outline of Philosophy, Russell (1927/1970) showed how Thorndike's law of effect could be reinterpreted in objective terms:

> Thorndike's law, as it stands, does not belong to objective psychology, and is not capable of being experimentally tested. This, however, is not so serious an objection as it looks. Instead of speaking of a result that brings satisfaction we can merely enumerate the results which, in fact, have the character which Thorndike mentions, namely, that the animal tends to behave so as to make them recur. The rat in the maze behaves so as to get the cheese, and when an act has led him to the cheese once, he tends to repeat it. We may say that this is what we mean when we say that the cheese "gives satisfaction", or that the rat "desires" the cheese. That is to say, we may use Thorndike's "Law of Effect" to give us an objective definition of desire, satisfaction, and discomfort. The law should then say: there are situations such that animals tend to repeat acts which have led to them; these are the situations which the animal is said to "desire" and in which it is said to "find satisfaction". This objection to Thorndike's first law is, therefore, not very serious, and need not further trouble us. (pp. 35-36).

Thorndike's law of effect is in terms of situation, response, and satisfaction (or dissatisfaction), but situation and response, an S-R relation, are the only objectively observed terms. Russell reformulated satisfaction as "the animal tends to behave so as to make [results] recur" and a couple pages later as "the animal tends to repeat acts" with "certain results" (pp. 37-38). This gives a pairing of an observable situation and an observable response (S-R) from Thorndike connected to an observable result from Russell to give an observable S-R-S relation which must have some repetition in order to show a tendency to recur. Together, Thorndike and Russell presented key ingredients that would later appear in Skinner's operant behavior along with spontaneous initial instances of behavior as characterized by Bain.

Pragmatism

In a parallel development from Darwin and Bain, the work of pragmatists such as Charles Peirce, William James, and John Dewey supports modern behavior analysis (see Day, 1980; Hayes, Hayes & Reese, 1988; Lamal, 1983; Morris, 1988). These writers were influenced by Darwin's theory of natural selection and extended similar accounts to other phenomena (cf. Wiener, 1949). Although better known perhaps for their work in philosophy, all of these writers made contributions to psychology. Among his contributions to science, Peirce has been recognized as the first American experimental psychologist (cf. Cadwallader, 1974; Moore, 1993). James is known for his contribution to functional psychology. Dewey's early work was in psychology, and he was identified by some as a behavioral psychologist. To some extent these contributions can be found in Skinner's finally developed behaviorism. Whether or not Skinner was directly influenced by these writers to any extent, Skinner knew of at least some of their work and referred to all of them.

Peirce. Charles Peirce (1931-1963) found, "The Darwinian controversy is, in large part, a question of logic" (5.364); and Peirce (1931-1963) formulated the new logic in a three-term relation cutting across the discovery of laws of nature, the improvement of inventions, and natural selection:

> We here proceed by experimentation...What if we were to vary our procedure a little? Would the result be the same? We try it. If we are on the wrong track, an emphatic negative soon gets put upon the guess, and so our conceptions gradually get nearer and nearer right. The improvements of our inventions are made in the same manner. The theory of natural selection is that nature proceeds by similar experimentation to adapt a stock of animals or plants precisely to its environment, and to keep it in adaptation to the slowly changing environment....Just as a real pairedness consists in a fact being true of A which would be nonsense if B were not there, so we now meet with a Rational Threeness which consists in A and B being really paired by virtue of a third object, C. (2.86)

The formulations for natural selection at the phylogenic level and the selection of behavior at the ontogenic level are similar. Applied to natural selection, the relation between (A) the environment and (B) the stock of animals adapted to it exists because of (C) the consequences that occurred for previous AB (environment-animal) relations. Applied to behavior, the relation between (A) the setting and (B) the behavior exists because of (C) the consequences that occurred for previous AB (setting-behavior) relations (cf. Moxley, 1987, 1996). Similar relations hold for the (A) input, (B) output, and (C) feedback of self-regulating systems. Any probabilistic increase (or decrease) in the occurrence of the AB relation as a result of functionally related consequences is consistent with saying that the AB relation—whether of high or low probability—is "because of" consequences. Peirce's AB-because-of-C contingency captures Skinner's early concept that a relation is reinforced in operant behavior and places the operant within a natural selection (and pragmatic) tradition. As classes of events, the three terms—(A) setting, (B) behavior, and (C) be graphically illustrated (cf. Moxley, 1982, 1984):

$$\begin{tikzcd}
 & B \arrow[dr] & \\
A \arrow[ur] & & C \arrow[ll]
\end{tikzcd}$$

The relation between behavior and its setting is because of consequences in iterative cycles of the three-term contingency. As behavior acts upon the environment, the changed environment becomes part of the setting for further behavior.

James. In respect to a definition of pragmatism, William James made the following contribution to Baldwin's (1902) *Dictionary*:

> The doctrine [i.e., pragmatism] that the whole 'meaning' of a conception expresses itself in practical consequences, consequences either in the shape of conduct to be recommended, or in that of experiences to be expected, if the conception be true; which consequences would be different if it were untrue, and must be different from the consequences by which the meaning of other conceptions is in turn expressed. If a second conception would not appear to have other consequences, then it must really be only the first conception under a different name. (p. 321)

James applied selection by consequences to private events, an approach that was attacked by S-R behaviorists such as Watson although Skinner found no reason to exclude private events from his behavior analysis. James (1890/1983) held "that both mental and social evolution are to be conceived after the Darwinian fashion, and that the function of the environment properly so called is much more that of selecting forms…than producing of such forms" (p. 1232). For James, "Consciousness is at all times a selecting agency" (p. 142) which "with its own ends present to it, and knowing also well which possibilities lead thereto and which away, will, if endowed with causal efficacy, reinforce the favorable possibilities and repress the unfavorable or indifferent ones" (p. 144). James's views were advanced in functional psychology, early sources of which James R. Angell (1907) attributed to Aristotle, Spencer, and Darwin.

Dewey. John Dewey (1909/1977) also pointed out that the new logic of natural selection was concerned with "the particular set of changes that generate the object of study, together with the consequences that then flow from it" (pp. 10-11). In other words, the new logic was a logic of change in contrast to a logic of permanent necessary relations. Natural selection was in opposition to the unchanging structures assumed in arguments from pre-existing designs (cf. Hull, 1989); and Dewey (1898/1972) found the new logic embraced actions as well as organic structures:

> Not only is one form of life as a whole selected at the expense of other forms, but one form of action in the same individual is constantly selected at the expense of others. There is not only the trial by death, but there is the trial by the success or failure of special acts—the counter-part, I suppose, of physiological selection so-called.... We know that through what we call public opinion and education certain forms of action are constantly stimulated and encouraged, while other types are as constantly objected to, repressed, and punished. What difference in principle exists between this mediation of the acts of the individual by society and what is ordinarily call natural selection, I am unable to see. In each case there is the reaction of the conditions of life back into the agents in such a way as to modify the function of living. (pp. 49-50)

Dewey also identified fundamental problems with mechanistic views (1929/1988, pp. 160-177); emphasized the pervasive role of consequences in human experience (e.g. 1916/1966, pp. 139-140) and learning (e.g. 1936/1965, p. 477), even from infancy (e.g. 1939, pp. 8-9; and recognized the importance of a three-term relation for behavior:

> [S]ome of the objections to behaviorism, at least in its general sense, would disappear if it were recognized by its critics that behavior is not an isolated thing—a muscle twitching—but concerns the connection of an organic event with circumstances necessary to its production and with other events which follow from it.... When (or if) the psychologist wishes to observe and understand observation and understanding, he must take for his object a certain event studied in its context of other events—its specific stimulus and specific consequences. (1918/1988, pp. 13-14).

Dewey (1925/1988) elsewhere identified the three terms of this relation as *stimuli*, *responses*, and *consequences*: "I am pointing out that we are aware of the stimuli only in terms of our response to them and of the consequences of this response" (p. 253).

Skinner's Changing Formulation for Operant Behavior.

Skinner's (e.g., 1945/1972; 1957; 1966; 1973, p. 257; 1974, p. 91; 1981a; 1988a, p. 215) account of behavior, including verbal behavior, is in terms of selection by consequences; and this account is similar to Darwin's account of organisms in terms of natural selection as well as pragmatic views in that regard. Skinner's views, however, have often been misinterpreted because he wrestled with alternative mechanistic vs. selectionist views of behavior within as well as between his accounts and because the changes in his accounts over time have not always been as clearly marked as they might have been (Moxley, in press b). At the price of leaving his views open to misinterpretations, however, his accounts over time have the virtue of providing a clear overall picture of many, if not all, of the essential differences between a mechanistic and a selectionist behaviorism. This leaves Skinner's commitment to a selectionist view thoroughly convincing in terms of his preference for virtually each feature of selectionist behaviorism over the correspondingly different feature of mechanistic behaviorism.

Among the changes Skinner made in leading to the mature formulation of his three-term contingency was a generic interpretation for stimulus and response. A response was defined as a functional class with common functional consequences rather than as a structural class with common topographical features. (Note: This definition of a response class is not equivalent to Skinner's definition of the operant. The response class functions *within* the operant contingencies which—in Skinner's later formulation—consist of a class of antecedent setting events and a class of consequent events as well as the response class). Although Skinner's (1937) early $s—R_0—S_1—(R_1)$ formulation for the operant displayed an S-R reflexological framework, Skinner (1938) dropped the fourth term (R_1) and presented $S^D—R^0—S^1$ as his early three-term contingency.

> In a world in which the organism is a detached and roving being, the mechanical necessities of reinforcement require in addition to the correlation of response and reinforcement this further correlation with prior stimulation. Three terms must therefore be considered: a prior discriminative stimulus (S^D), the response (R^0), and the reinforcing stimulus (S^1). Their relation may be stated as follows: only in the presence of S^D is R^0 followed by S^1. (p. 178)

This brought Skinner's unit closer to the Bain-Thorndike-Russell formulation except for the requirement of necessity and Skinner's use of a more specific term, *the discriminative stimulus*, instead of Thorndike's *situation*. Subsequently, Skinner replaced *necessity* , which derives from the mechanistic tradition, with *probability* , which is in conformity with the selectionist tradition. These relations were now closer to Darwin's, which also do not require necessity. Although Skinner (1963) on occasion might still refer to the "simple mechanical relations among stimuli, responses, and reinforcing stimuli" (p. 953), references to the contingencies of reinforcement largely replaced references to the mechanical necessities of reinforcement. Skinner repeatedly insisted that the relation between a behavior and a functional consequence was one of probability, as the term *contingency* suggests, rather than necessity.

This left contiguity as a remaining characteristic for a mechanical relation between behavior and its consequence. At one point, Skinner (1973/1978) stipulated without qualification that "reinforcement must *overlap* behavior" (p. 20). Shortly thereafter, however, Skinner (1974) exempted verbal behavior from the contiguity requirement: verbal behavior "is free of the spatial, temporal, and mechanical relations which prevail between operant behavior and nonsocial consequences" (p. 89). Still later, Skinner (1988b) indicated there was always some delay in reinforcement for verbal behavior, "Verbal behavior is defined as behavior reinforced by the actions of listeners (or viewers), and the reinforcement is always slightly delayed" (p. 467). A delay between verbal behavior and its reinforcing consequences is not only permitted by Skinner, it is required. This also brought Skinner closer to Darwin. As Skinner (1989) noted, natural selection does not require contiguity between variation and selection "because the survival of the species is necessarily a deferred consequence" (p. 29).

Skinner also made changes in the first of the three terms in his contingency, replacing *discriminative stimulus* with *occasion*:

> An adequate formulation of the interaction between an organism and its environment must always specify three things (1) the occasion upon which a response occurs, (2) the response itself and (3) the reinforcing consequences. The interrelationships among them are the "contingencies of reinforcement." (Skinner, 1969, p. 7)

The use of "always" attests to Skinner's rejection of a two-term contingency reinforcement (or a two-term contingency operant). The use of "occasion" instead of "discriminative stimulus" indicates Skinner was addressing more considerations than discrimination implied.

In addition to *occasion*, Skinner used other terms, like *situation* and *circumstances* in place of *discriminative stimulus* (cf. Moxley, in press b). In his later work, Skinner increasingly used *setting* (cf. Moxley, in press b); and references to *setting* in his three-term contingency became commonplace: "The selective action of operant conditioning establishes a controlling relation among three things—stimuli (setting), behavior (in this case, verbal), and the reinforcing consequences (in this case, arranged by a verbal community)" (1988a, p. 215); also, "My first arrangement of setting, response, and consequence was quite simple" (Skinner, 1987/1989, p. 62).

Eventually, Skinner (1988a) made his dissatisfaction with *discriminative stimulus* explicit:

> The term discrimination which I took from contemporary work on animal behavior,

> was not quite right. I did not really care whether a rat could tell the difference between light-on and light-off. The control acquired by a stimulus was the issue. I began to speak of a stimulus as "the occasion" for a response or even of responding "in" a stimulus as short for "in the presence of," but neither expression quite represents the way in which a stimulus gains control of an operant. (p. 201).

Skinner (1988a) reaffirmed this point, "The issue is not discriminability but how stimuli acquire control of behavior from their role in contingencies of reinforcement" (p. 471). In addition, *discrimination* is limiting—and inaccurate in being so limiting—in not addressing the first instance of operant behavior, which occurs spontaneously as it were without a discriminative stimulus.

One advantage of the term *setting* as a replacement for *discriminative stimulus* is its suggestion of comprehensive inclusion, which can readily be adjusted to the relevant roles of personal, cultural, and genetic histories. Although Skinner's (e.g., 1981b, p. 6) use of *setting* may refer to more than the current setting , Skinner (1974, p. 53, p. 90; 1985/1987, p. 107; 1987/1989, p. 63) also used *setting* in "current setting" as distinct from the "histories" (or what might be called the historical settings). For example, "In a behavior analysis, meaning is not in what speakers say; it is at best in the personal histories and current settings responsible for their saying it" (Skinner, 1985/1987, p. 107).

Satisfied with an encompassing *setting* for the three-term contingency, Skinner did not go into exhaustive detail on the categories for subclasses that might be contained within the setting. The setting may be, and has been, unpacked in different ways: in terms of formal and informal sources of stimulus control (Sloane, Endo, & Della-Piana, 1980, pp. 12-14) as well as discriminative stimuli, establishing operations (Michael, 1993), relational frames (Hayes & Wilson, 1993), and stimulus equivalence relations (Sidman, 1986). In whatever way it is unpacked, the setting obviously allows for more considerations than a discriminative stimulus. For example, the repetition of a response implied by a *discriminative stimulus* leaves little room in which to provide much detail on how creative behavior arises and develops, but the *setting* allows plenty of room to consider multiple sources of control for creative or new responses (cf. Sloane, Endo, & Della-Piana, 1980). In addition, it was "highly probable that any sample of verbal behavior will be a function of many variables operating at the same time" (Skinner, 1957, p. 228). Skinner's three-term contingency also embraced a comprehensive consideration of consequences as well (Skinner, 1966/1988 p. 387; also see 1986/1987, pp. 204-205 on multiple operants; also cf. Dewey, 1922/1988, pp. 157-159 on multiple consequences for every act). Consequences may consist of more than one subclass of consequences just as the setting may consist of more than one subclass of antecedents.

In sum, Skinner's final and fully developed three-term contingency presented a comprehensive *setting* within which subclasses of variables could be progressively differentiated. This leaves a three-term contingency for a broad range of setting events (e.g, from informal to formal), a broad range of behavior (e.g., from creative to routine), and a broad range of consequences (e.g., from delayed to immediate). Skinner's relatively tight early contingency of formal antecedent discriminations, routine behaviors, and immediate consequences was opened up to include multiple informal antecedents, creative behavior, and delayed consequences.

Self-regulating Mechanisms

An appreciation of the selectionist view of behavior would be incomplete without some mention of self-regulating mechanisms. Some of the basic conceptions in a selectionist view can also be found in conceptions of self-regulating mechanisms. The formulations by Darwin and Skinner resemble the input (*conditions of life, setting*) output (*variation, behavior*), and feedback (*selection, consequences*) of self-regulating systems (cf. Moxley, 1984, p. 88, 1996); and there is some historical basis for the influence of the concept of self-regulation on the concept of natural selection. Gruber (1974, p. 13) noted that the self-regulating machines increasingly developed in the 18th century were a distinct departure from the more rigid clockwork machines that had served as models for classical mechanism. This technological development was accompanied by theoretical uses of self-regulation, especially in economics: "It might be argued that in Adam Smith's *Wealth of Nations* (1776)…self-regulation was the central concept" (Mayr, 1986, p. 164). Smith was well acquainted with James Watt—the inventor of the centrifugal governor, "the first feedback device to attract the attention of the whole engineering community" (Mayr, 1970, pp. 1-2)—and visited Watt's workshop (Rae, 1965 p. 74).

In whatever way this acquaintanceship with Watt may have contributed to Smith's economic self-regulation, Smith (1776/1986) applied self-regulation in an embracing way that might be suggestive to naturalists as well as economists:

> Every species of animals naturally multiplies in proportion to the means of their subsistence, and no species can ever multiply beyond it….If [the demand for labor] is continually increasing, the reward of labour must necessarily encourage in such a manner the marriage and multiplication of labourers, as may enable them to

> supply that continually increasing demand by a continually increasing population. If the reward should at any time be less than what was requisite for this purpose, the deficiency of hands would soon raise it; and if it should at any time be more, their excessive multiplication would soon lower it to this necessary rate....It is in this manner that the demand for men, like that for any other commodity, necessarily regulates the production of men; quickens it when it goes on too slowly, and stops it when it advances too fast. It is this demand which regulates and determines the state of propagation in all the different countries of the world. (pp. 182-183).

Such regulation, which applies to "every species of animals" in a roughly similar way, does not require deliberate planning or pre-existing designs for long term outcomes.

Although Darwin did not make a specific reference to man-made feedback devices, Wallace (Barrett, 1977/1980) did:

> We have also here an acting cause to account for that balance so often observed in nature,—a deficiency in one set of organs always being compensated by an increased development of some others—powerful wings accompanying weak feet, or great velocity making up for the absence of defensive weapons; for it has been shown that all varieties in which an unbalanced deficiency occurred could not long continue their existence. The action of this principle is exactly like that of the centrifugal governor of the steam engine, which checks and corrects any irregularities almost before they become evident.... (p. 18)

An account of the self-regulation of the steam engine governor is strikingly different from that of a machine operating in a unidirectional sequence (cf. Bunge, 1979, pp. 154-156). One difference is that the steam engine governor adjusts for random variations that could destroy a unidirectional machine or render it ineffective. In addition, a consideration of amplifying (positive) feedback, in contrast to counter-amplifying (negative) feedback, shows how large effects may readily follow from a selective accumulation of small differences (cf. Hanski, Pöyry, Pakkala & Kuussaari, 1995).

The logic of such devices differs from the strict if-then, cause and effect analysis of mechanistic connections in other ways. In the logic of paired mechanistic connections, the effect is inevitable and final once its cause occurs (either in a single paired connection or a multiple series of paired connections); and it is often said that the effect is in the cause. In the logic of feedback devices, an effect continues so as to operate on a subsequent cause (which may be considered as being in the same class as the earlier cause). As Mayr (1986) put it for counter-amplifying (or negative) feedback, "The system is self-regulating because an effect automatically counteracts its own cause" (p. 177). For amplifying (or positive) feedback, the effect would enhance its cause.

Skinner (1981a) allowed that some machines may show selection by consequences in saying, "Selection by consequences is a causal mode found only in living things, or in machines made by living things" (p. 501). Skinner (1953) also recognized: "The importance of feedback is clear. The organism must be stimulated by the consequences of its behavior if conditioning is to take place" (p. 67). Skinner (e.g., 1974, p. 56; 1983/1984, p. 129; 1988a, p. 108), however, did not want the counter-amplifying function of feedback in missile guidance to be equated with the way reinforcement increases probability.

Skinner's work is significant not only in detailing the differences between mechanistic and selectionist behaviorism but also in influencing many behaviorists in adopting selectionist behaviorism although, of course, sources other than Skinner have made contributions to selectionist behaviorism. Contemporary behaviorists commonly place modern behaviorism within the selectionist tradition—e.g. Staddon, 1993; Baum, 1994; Catania, 1995—and rarely describe themselves as mechanists. Even when holding on to the term *mechanist*, contemporary behaviorists typically account for most of their work as falling within a probabilistic three-term contingency analysis rather than within a two-term necessity of S-R units. As previously indicated, the conceptual unit of the three-term contingency is a probabilistic, AB-because-of-C unit. It addresses interactions between the organism and its environment and accounts for change in a cyclical fashion.

The extent to which selectionism occurs appears to be indefinitely far-reaching and has yet to meet disconfirming evidence. For example, instead of a universe whose underlying reality is fixed and unchanging, as implied in mechanistic behaviorism, we may posit an evolutionary universe where even the so-called laws of the universe have evolved and are currently evolving. In "A Guess at the Riddle," Peirce (1931-1963) affirmed that "Uniformities in the modes of action of things have come about by their taking habits" (1.409; also cf. 7.512-515). Peirce's "habits" extended not only to behavior (and what Skinner would call operant behavior), but to all events in the universe. In surveying alternative views of the laws of nature, Whitehead (1933/1967) made the following comment on an evolutionary view like that of Peirce:

> Thus the modern evolutionary view of the physical universe should conceive of the laws of nature as evolving concurrently with the things constituting the environment. Thus the conception of the Universe as evolving subject to fixed, eternal laws regulating all behavior should be abandoned. (p. 112)

Such views are more understandable today in the light of widely accepted cosmological theories that favor an evolutionary universe on the big-bang model over a comparatively stationary universe on the steady-state model (Kragh, 1996, p. 373); and the evolution of the laws of physics is now commonly regarded as a serious hypothesis to consider (e.g., Barrow, 1991, p. 37; Kragh, 1996, p. 96; Ferris, 1997, p. 173; Sheldrake, 1995, p. 188). For example,

> [I]magine, as some physicists have done, that, as the Universe expands and ages from a state of chaos created by the simultaneous presence of all possible order, some of these forms of order become predominant, so that after billions of years they dominate affairs so effectively that they pass for preordained laws of Nature rather than merely the stubbornest of possibilities. (Barrow, 1991, p. 37)

Suppose then that every form of order is probabilistic to some degree, however minuscule, and never absolutely certain and immutable. Given such probabilism, it would seem that a thoroughly selectionist universe would have a particular appeal for selectionist or operant behavior analysts just as a thoroughly mechanistic and deterministic universe had a particular appeal for S-R behaviorists. Such a selectionist philosophy gives sweeping implications to Skinner's (1957) claim that, "MEN ACT upon the world, and change it, and are changed in turn by the consequences of their action" (p. 1). This statement offers no foreseeable limits to the ways in which human beings may change the world and be changed in turn by the consequences of their actions. Every human act by every human being has some significance in this respect.

Applied Behavior Analysis

Entire journals (e.g., *Journal of Applied Behavior Analysis*, *Education and Treatment of Children*, and the *Journal of Behavioral Education*) are devoted primarily to applications of behavior analysis, and the cumulative literature on this topic is massive. Some compilations and surveys make this literature more accessible (e.g., Sulzer-Azaroff, Drabman, Greer, Hall, Iwata, & O'Leary, 1988; West & Hamerlynck). What follows is limited to a selective sketch of some of its features. In practical settings, distinctive results follow when the functionally related consequences in the three-term contingency are introduced or removed after behavior occurs (cf. Moxley, 1973; Fitch and Moxley, 1984). Although the terms *positive* and *negative* may be used differently, the following will use *positive* to refer to the introduction of a consequence. The term *negative* will refer to the removal of a consequence. *Reinforcement* refers to an increase in behavior. *Punishment* refers to a decreases in behavior.

Introducing a Punisher (positive punishment) occurs when a consequence is presented (positive) and the preceding response rate decreases (punishment). The response is then less likely to reoccur under similar conditions in the future. The more intense the punishment, the more the likelihood of getting a fight, flight or freeze response in return. The advantages of such a procedure are largely confined to desperate circumstances where the only concern at the moment is to get a behavior to stop as when defending yourself from a life-threatening physical attack. There are numerous problems with inflicting punishments, and Skinner repeatedly condemned this procedure although some contemporary behaviorists have argued for extenuating circumstances that justify its use.

Removing a Reinforcer (negative punishment) occurs when a consequence is removed (negative) after a behavior occurs and the preceding response decreases (punishment). This procedure finds common applications in fines and penalties. Sometimes this procedure is followed by a requirement for behavior that returns what has been removed. For example, a driver's license may be removed for certain traffic violations and returned only after the driver has taken a course in safe driving. This procedure has much less problematic side-effects than delivering a punisher. In as much as it is readily coupled to positive reinforcement (see below), it is the procedure of choice for reducing a behavior.

Removing a punisher (negative reinforcement) occurs when a consequence is removed and the preceding response increases. The stimuli that were removed functioned as punishers. A continuous delivery of scolding, nagging, complaining, whining, or pouting may be delivered as disruptive punishers for other behavior you may be engaged in. Then when the desired behavior occurs, the punishers stop or are removed. Young children often learn that they can get what they want in this way. One difficulty with this procedure is that, as with the use of punishers in general, it has problematic side-effects. When those who use continuous punishers finally get what they want, they have been reinforced for delivering punishers and are more likely to deliver punishers again to get what they want. When this is realized by those who receive the punishers, or when the functional effectiveness of the punishers "wears off" as those who receive them get used to them, those who receive the punishers may resist giving what is wanted in order to avoid reinforcing the delivery of those punishers. Those who deliver the punishers may then find they need to increase the intensity of the punishers before those who receive them "give in" and give them what they want. This may eventually lead to severe temper tantrums in children and adults who use this method even to the point of self-injury to get what they want.

Another difficulty is that the persons who received these annoyances may avoid them in the future by avoiding those who deliver them or escaping from the situation in which they occur. Some young adults, for example, may run away rather than remain in a school or home that produces a continuing stream of punishers. In 1948, Skinner used examples of removing an aversive condition as illustrating some of the ways that children were educated in *Walden Two*. The methods that were suggested included the use of "more and more painful shocks" (p. 108) and "severe biological frustration" (p. 109). Such methods were advanced primarily as a way of developing perseverance. For example, children were trained to wait for a period of time looking at their soup before they ate it, the waiting being at least initially aversive. As Skinner's (1948/1962) Frazier said, "It's possible to build up fantastically perseverative behavior without encountering frustration or rage....Building a tolerance for discouraging events proved to be all we needed" (p. 124).

It should be kept in mind that *Walden Two* was written before Skinner had eliminated some of the features of mechanistic behaviorism from his views and that *Walden Two* was an elaborate thought experiment in which Frazier, the central character, is often inconsistent in what he says and does. Although Frazier gave approving examples of negative reinforcement in the first part of the book, Frazier abandoned negative reinforcement in the second part to extol the virtues of positive reinforcement with increasing emphasis. The thought experiment with negative reinforcement was largely still born. Previous methods for developing perseverating behavior already existed in many of the utopian religious communities from which Skinner appeared to adapt some of his ideas; and contriving aversive conditions is unnecessary when positive reinforcement can be used for encounters with frustrating situations in natural conditions. Skinner refrained from promoting this procedure in his later work and recommended positive reinforcement almost exclusively.

Introducing a reinforcer (positive reinforcement) occurs when a consequence is introduced (positive) and the preceding response increases (reinforcement). The consequence presented was reinforcing for that particular person. This procedure has the potential for a far greater use than has appeared so far. There are a remarkable variety of response consequences that may serve as reinforcers. Sometimes the distinction is made between material and non-material reinforcers, as with prizes versus praise. However, the line between non-material and material reinforcers is that between information and its physical representation; that is, they are inseparable. All information has a physical representation, whether it is marked on paper, carried by an electronic medium, or in sound waves. Even a smile needs a face. Even a tiny gift can convey significant meaning. As this may suggest, the use of positive reinforcement is highly flexible with little in the way of problematic side-effects. The main concern is to see that short term consequences are aligned with long term consequences—to be reasonably sure that the immediate behavior that is increased does not lead to delayed aversive consequences. Positive reinforcement is common among friends, who routinely deliver positive social reinforcers to one another. However, it would be problematic for a friend to reinforce another friend by giving that friend a habit-addicting drug because of the aversive long-term consequences of such addictions. Another difficulty is that it often requires more initial effort to deliver positive reinforcers than to deliver punishers. Care is needed to observe what is reinforcing to another person and to see that long term consequences will not be aversive, and some delay in time is typically needed to see the effects of reinforcement, in as much as an increase in behavior may not immediately appear. Even a close relative may have difficulty in determining what another relative likes as witnessed by the occasional puzzlement over a "gift" that is received. In contrast, it is usually easy to guess what will be punishing to someone else; and delayed aversive consequences for that someone else—if delayed consequences are even thought about—are often desired. Although it may be difficult to initiate, positive reinforcement is the long-term procedure of choice. It was repeatedly recommended by Skinner, and we might regard a society that used only positive reinforcements with positive long term consequences among its members as Utopian.

For a specific contribution to applied behavior analysis, Skinner is primarily known for his contribution to programmed instruction. Programmed instruction is primarily an area of stimulus control that enables the learner to proceed in short, successful steps. Skinner did not develop applied consequences to a similarly detailed extent; and he often made a point of preferring natural to artificial reinforcers. In Skinner's (1948/1962) Walden Two, for example, tokens of gratitude and the expression of thanks were discouraged: "Things run more smoothly if we don't hand out tokens of gratitude and if we conceal personal contributions" (p. 170). In addition,"The deliberate expression of thanks is prohibited by the code. A casual 'thank you' for the sake of social articulation is allowed, but it has about as much meaning as 'How do you do?' or 'Excuse me.' (p. 171). In general, informational feedback was limited in Walden Two:

> As to disagreement, anyone may examine the evidence upon which a rule was introduced into the Code. He may argue against its inclusion and may present his own evidence. If the Managers refuse to change the rule, he may appeal to the Planners. But in no case must he argue about the Code with the members at large. There's a rule against that. (p. 164)

At this time, Skinner was still under at least the partial influence of the mechanistic tradition in behaviorism and had yet to complete the transformation of his behavioral theory to a fully selectionist orientation. Skinner's failure to present a more sophisticated rendition of consequences for an applied setting, such as was imagined for *Waldern Two*, can be understood in this light.

Despite Skinner's neglect of functionally related informational consequences for behavior in Walden Two, other behaviorists have emphasized the importance of information. Harzem and Miles (1978) argued the need for "the concept of an informative stimulus" (p. 124) in behavior analysis; and Hendry (1969, 1983), with supportive evidence, argued for the concept of information as reinforcing . In addition, contemporary applications of behavior analysis commonly make use of artificial consequences. Many instances of applied behavior analysis, including precision teaching (Lindsley, 1991) and treatment-only designs (Hawkins & Hursh, 1992; Moxley, in press a), use graphs of human performances and may have students undertake self-graphing of their own performances. The consequences from using graphs are primarily informational even when a class graph is used for increasing cooperative interactions between the members of the class as they move toward a class gal. Additional informative consequences can also be used, such as identifying improvements or accomplishments with special marks or certificates. Curiously, although Skinner used graphs in his laboratory studies, he did not discuss how they could be used in applied work with humans without the cumulative recorder in a laboratory setting. To some extent, Skinner's recommendations for consequences in applied settings never caught up with his emphasis on consequences in the theoretical transformations he effected for behavior analysis.

Philosophical questions

What is the role of the learner? The role of the learner in selectionist behaviorism is an active one. The learner must act, behave, or respond in order for consequences to occur; and any spontaneous behavior may become a potential starting point. Some behavior will inevitably be closer to reaching the behavior to be learned than some other behavior. Behaving is an improvement over not behaving. Showing up is an improvement over not showing up. Supportive reinforcement is appropriate for all learners from the very beginning, when even the smallest improvement is deserving of reinforcement. The relationship between the learner and the environment arranged for the learner is an active one in which the learner determines, to some extent, how that environment will change.

What is the role of the teacher? It is the responsibility of the teacher to arrange for an effective environment that adapts to the learner as the learner changes. The teacher sets clear objectives or helps the learner to select clear objectives for the immediate term if not for the long term. Eventually both immediate and long term consequences should be addressed. In particular, the teacher arranges (or assures) that positive reinforcements occur when the learner improves. These consequences may be in the form of both natural and artificial consequences although the distinction between the two may not always be clear cut. Consequences that commonly occur, such as saying," Thank you," are usually considered natural even though a human being makes them happen. Some of these consequences may be material, but informational consequences are often more important. Here again, a sharp distinction does not always occur. All material consequences carry some information, and all informational consequences have some material association. The teacher also has the responsibility for arranging environments that do not deliver punishments to the learner. This commonly means arranging learning environments without divisive competition that forces aversive consequences upon some members of the learning group even when these members are making improvements.

What is the role of the Learning Institution? The learning institution provides opportunities for learning about theory and practice, whether on campus or off-campus. In addition to providing faculty and facilities for class meetings, the institution provides instructional materials that may be contained in libraries, media centers and other locations. In the education of teachers, for example, it is important not only for the university to provide classrooms for learning and discussing verbal rules about teaching but also for the university to provide opportunities for student teachers to be exposed to the contingencies of field experiences in the public schools. Behavior analysis makes a sharp distinction between learning through rules or verbal behavior and learning through exposure to the full contingencies that the rules are about. Opportunities need to be provided for both in any course that applies behavior analytic principles.

What is the role of society? Along with the parallel between Darwin's natural selection in the evolution of the species and the selection of operant behavior in human histories, Skinner stressed a third form of selection in the evolution of cultures. Skinner (e.g., 1957), for example, gave a primary role to a culture or society in the development of verbal behavior; and Skinner gave frequent consideration to the survival of a culture and what that would entail. Any learning that occurs in a learning institution must consider the culture or society in which it will be used. Will there be natural reinforcements from society for that learned behavior? What needs to be done to assure the learner will encounter the reinforcements that exist in society for the behavior he has learned?

How is the Curriculum Addressed? A behavioral approach to instruction occurs through attention to, and the design of, both antecedent stimuli (e.g., programmed instruction) and consequences (e.g., graphing). Any particular approach may place more emphasis on the one rather than the other. In particular the graphs, along with the teacher's dated log of changes in instruction, advance revisions for improving instruction (a formative evaluation) as well as advancing improved performances by students. In providing for the evaluation of instruction as well as student improvements in that instruction, the consequences obtained through graphing may be considered as the more important aspect of applied behavioral analysis. These consequences reveal not only the first attainments of learning but also the fluency of that learning which is an important eventual consideration for future learning that builds upon previous learning (cf. Moxley, 1997, in press a, on using graphs for formative evaluation).

Summary. The learner is active and the teacher is responsible for arranging an environment within the opportunities provided by the institution which leads to improvements in learning that can be maintained and improved in society. In a selectionist perspective, perhaps the most effective tool for addressing the curriculum is student self-graphing of progress toward curricular goals.

What are the continuing education philosophical questions ?

The relationship of behaviorist philosophy to learning and the practice of adult & continuing education. Behaviorism is a philosophy of change and lifelong learning. There is not a point at which learning stops for any living human being. The only issues are the importance of different kinds of learning and the extent to which an individual can benefit from support for that learning.

How behaviorist philosophical tenants enhance the moral and ethical fiber of the individual adult and continuing education practitioner. Behaviorism contributes to ethical development primarily in making individuals aware of, and sensitive to, contexts and the effects of consequences, both immediate and delayed effects. The most important of these consequences for an individual to learn about are the ones delivered through positive reinforcement. Skinner has strongly and repeatedly advanced the use of positive reinforcement and has identified it with ethical Christian behavior. For example, Frazier in Skinner's (1948, p. 261) *Walden Two* identifies Jesus as being an early discoverer of the principle of positive reinforcement, which includes doing good not only to your friends but to your enemies. In addition, we have noted that Skinner's views of behaviorism are closely aligned with pragmatism; and Peirce cited Jesus for illustrating a central principle of pragmatism. Peirce (1931-1963) said, "Consider what effects, that might conceivably have practical bearings, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of the object" (5.402). Afterwards, Peirce made the following comment on this rule:

> Before we undertake to apply this rule, let us reflect a little upon what it implies. It has been said to be a sceptical and materialist principle. But it is only an application of the sole principle of logic which was recommended by Jesus; "Ye may know them by their fruits," and it is very intimately allied with the ideas of the gospel. (5.402)

In respect to religion, behaviorists do not commonly talk about God in the context of the science of behavior. One difficulty is that the term *God* is perhaps the most ambiguous and emotionally charged term in the English language, and science does not like to use terms with those properties. Nevertheless, a respected behaviorist Nathan N. Schoenfeld (1993) discussed a belief in God favorably and in some detail. For those who wish to found their ethics on religious principles and for those who do not, a guide to ethical behavior can be found by looking to consequences (near and long term) and seeking to increase positive reinforcements among people in their daily and long term interactions.

How behaviorist philosophical beliefs enhance society and the future. A major way in which behaviorist beliefs enhance society and the future is in the selectionist belief that every individual plays some role in selecting what that future will be. This responsibility for the future, so to speak, is exemplified in the engagement of many behaviorists in ecological concerns and concerns about long term consequences. A major issue with selectionist behaviorism is the survival of society and with what society needs to do in order to survive. This does not mean a fixed stationary society but a changing society that evolves into the future. Selectionist behaviorism offers the analytic tools for all members of society to work toward a future of their choice.

Summary. Every individual and what that individual has learned makes some contribution to determining the future of society. Learning is continuous and lifelong, and the question is what is to be learned and how well is it to be learned. These questions can be at least partially answered and the answers can be effectively acquired over time through applications of selectionist approaches to behavior.

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Chapter Five

Rediscovering the Values of Continuing Liberal Education for Practitioners

William H. Young
Northern Illinois University

Keith W. Krasemann
College of DuPage

Rediscovering the Value of Continuing Liberal Education for Practitioners

by

William H. Young, Professor

Graduate Studies in Adult Continuing Education

Department of Leadership and Educational Policy Studies

College of Education

Northern Illinois University

and

Keith W. Krasemann

Associate Professor of Philosophy

Liberal Arts Division

College of DuPage

and

Visiting Lecturer

North Central College

Introduction

Liberalism is the dominant political and economic ideology of modernity. Modernity has brought societal change in ways that are historically unprecedented both in terms of speed and impact. Futurists Alvin and Heidi Toffler claim that in order "to govern in this period of high-speed change, disillusionment, and almost fratricidal conflict in society, we need a coherent approach to the twenty-first century," (Toffler and Toffler, 1994, p.8). Many people believe that a liberal philosophy of education will be the key element for establishing a coherent approach to the twenty-first century. Will this philosophical approach to education become the critical agent for preparing individuals to live in a pluralistic world that is being transformed by emerging liberal democratic societies?

As the name suggests, a liberal is any individual who believes in liberty. The idea of freedom is central to all liberal views. Furthermore, any approach to education which "frees" people could, to that extent, claim to be "liberal."

Historical Perspectives

Classical liberalism emerged late in the seventeenth century and its guiding principles were most completely set forth in the philosophy of John Locke (1632-1704). Locke held that all human beings have basic, unalienable rights, namely: life, liberty, and private property. Liberalism, more than any other philosophy, attaches strong emphasis and priority to human, civil, and political rights of individuals.

> Liberals demand a substantial realm of personal freedom - including freedom of conscience, speech, association, occupation, and, more recently, sexuality - which the state should not intrude upon, except to protect others from harm (Kymlicka in Honderich, 1995, p. 483).

Locke's immediate forerunners were Machiavelli (1469-1527), Thomas Hobbes (1588-1679), and Sir Francis Bacon (1561-1626). All three men were, in large measure, attempting to develop an ideology which would free humankind from the forceful imposition of religious doctrines. According to contemporary French thinker Pierre Manent,

> ...the content of modern liberalism derives from a fundamental orientation toward politics chosen by early-modern Europeans in order to free themselves from the intellectual and spiritual influence of the Catholic Church (Manent, 1995, p. viii).

In his recent book, A Communitarian Defense of Liberalism, Mark Cladis tells us:

> The liberal vision was initially inspired by the need to protect (usually religious) communities and individuals from oppressive, personal authorities such as popes and bishops, emperors and kings (Cladis, 1992, p. 8).

While Machiavelli's political views were authoritarian, his chief contribution to the development of liberalism was to emancipate the political domain from the authority of the Roman Catholic Church. Hobbes rejected the theological basis for political theory and attempted to create a political science. To this end he endeavored to employ the methods of seventeenth century natural sciences in the political sphere.

> Despotic as were the implications of Hobbes' doctrines, they provided, in at least one essential way, the starting point for Locke's development of liberalism. Hobbes' great accomplishment in the Leviathan was to make government into an object of rational analysis rather than a veiled and divine institution above and beyond examination...As a result, Hobbes duplicated Machiavelli's feat of freeing political thought from theological tutelage; a feat which required duplication because the Reformation had obscured the Renaissance attitudes and reinstated a religious dominance over political theory (Bronowski and Mazlish, 1960, p.207).

Hobbes also extended the notion of individual freedom to include constraints of the state. He said that "the liberties of subjects depend on the silence of the law" (Edwards in Cranston, 1967, p. 458). In addition to his development of the scientific method of investigation, Sir Francis Bacon advocated freedom from all prejudices and limitations which were imposed upon the intellect. He called these prejudices "idols of the mind." He strongly insisted these "idols" be overthrown in order that individuals may exercise a free mind in the scientific pursuit of truth.

Liberalism's general outlook was buttressed and reinforced by the moral philosophies of Immanuel Kant (1724-1804) and John Stuart Mill (1806-1873). While there are significant differences in their moral positions (Kant's ethics are rights-based and Mill's ethics are utilitarian) both philosophers argued strongly for the priority of the individual and freedom over community and authority.

> For Kant, and often for Mill, individuals' rights precede the common good, and justice - the specification of rights and procedures for protecting them - is not to be determined by a particular community or personal authority. Otherwise, as Mill feared, a set of preferences could be imposed on an individual, obstructing the pursuit of utility; or as Kant feared, irrationality in the form of superstition or political tyranny could enslave the individual, making it impossible to heed the voice of reason. In any case, the self must be free to pursue those goods that it deems worthy. Justice protects that freedom, restraining it only if it leads to an encroachment of others' rights (Cladis, 1992, p. 3).

In his famous essay, "On Liberty," John Stuart Mill argued that interference with an individual's liberty is authorized in just those cases where doing so would prevent harm to others. Concerning the private life, Mill wrote: "In the part which only concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign" (Krasemann, 1998, p. 742).

The philosophy of Kant is the capstone of the Enlightenment. Kant understood the limitations of human knowledge and the importance of free and rational inquiry. In an essay entitled, "What is Enlightenment?" written in the late eighteenth century, Kant offered the following exhortation,"Have courage to use your own reason!" (Krasemann, 1997, p. 12). In this essay, Kant asserted that the "public should enlighten itself as much as possible" (Krasemann, 1997, p. 13) but, he pointed out, freedom to inquire must be granted to citizens. As a result of the furtherance of the free spirit of inquiry, Kant believed that individual citizens would come to a "rational appreciation of both their own worth and every man's vocation for thinking for himself" (Krasemann, 1997, p. 13).

No institution Kant held, religious or otherwise, would be justified in setting up an unchanging symbol in order to exercise control or guardianship over others, "An age," Kant said, "cannot bind itself and ordain to put the succeeding one onto such a condition that it cannot extend its (at best very occasional) knowledge, purify itself of errors, and progress in general enlightenment," (Krasemann, 1997, p. 15).

Lockean liberalism, along with Enlightenment principles, were brought together in the American Declaration of Independence. In fashioning the Declaration, Jefferson used Lockean terminology to assert the basic rights of life and liberty along with the freedom of rational individuals to pursue their own happiness. Throughout the rest of his life, Jefferson was determined to oppose any power that threatened tyranny over the minds of individuals. He was one of America's early pioneers of liberal education.

French liberalism followed Jean Jacques Rousseau (1712-1778) and assumed an egalitarian flavor. That is, rather than set the individual apart from the state, Rousseau advocated that individuals take control of the state and through the medium of the state achieve a wider range of liberty. This was the libertarianism embraced by the young Napoleon and by the supporters of the French Revolution. However, after Napoleon's defeat at Waterloo, France began to return to a Lockean style liberalism.

With the collapse of the former Soviet Union, communism is in a worldwide decline. An ever increasing number of nations are becoming liberal democracies. In an environment of rapidly changing technology, diversity, and a plurality of cultural values, perhaps the key educational question for the twenty-first century is this: What is the best way to educate people in order to prepare them to live in a globally interdependent world of emerging liberal democracies? Liberalism is emerging as the leading educational philosophy.

One will recall that liberalism grew out of a belief that toleration was the only alternative to religious wars and conflicts between church and state. If the principles of liberalism were extended across the entire domain of the social, political, and economic spheres, then individual and group differences could be tolerated too. A liberal state would, in the best sense, not seek to resolve or decide conflict but provide a 'neutral' framework within which individuals could pursue diverse conceptions of the good life and seek happiness.

Critics of Liberalism

Critics of liberalism, however, point out that the liberal outlook has become the ideological justification for capitalism and its inherent evils. Liberalism is the key idea behind Adam Smith's classical view of modern economics and its laissez-faire philosophy. Capitalistic economics advocates a free (unregulated) marketplace which develops according to the dynamics of market competition. This economic idealogy focuses heavily on the concept of property rights. Classical economists such as Herbert Spencer, attempted to free modern societies from any conventions or practices which restrained rational individuals from effectively and efficiently pursuing private interests.

> There is some irony here...liberalism was now condemned by many as the new oppressor, crushing communities and individuals by a novel kind of power, the impersonal force of classical economics in the Industrial Revolution (Cladis, 1992, p.8).

At this extreme liberalism sinks to the glorification of private interest and private profits or becomes reduced to individualism. Marx criticized the liberal view as elitist, oppressive, and divisive. Capitalism, fueled by its liberal ideology, leads inevitably to horrible forms of alienation.

> Liberalism replaced the web of mutual obligations which bound people together in ethnic, religious, or other communities with a society predicated on competition and atomistic individualism (Honderich, 1995, p. 483).

Today, those who defend free markets, such as Friedrich Hayek and Harvard's Robert Nozick are called classical liberals or libertarians. Because of the capitalistic pursuit of self interest and profit some see the state as the protector of individual rights and, hence, individual liberties. John Rawls (also from Harvard), Ronald Dworkin and others who oppose the classical liberal view are referred to as welfare liberals or liberal egalitarians.

Wisdom as the Goal of Liberalism

Although liberalism is a distinctly modern philosophy, it stems from a long tradition of philosophical thought and a rich tradition of liberal education. Liberal education is rooted in the idea and value of freedom and a certain conception of the rational, moral, autonomous individual. Furthermore, liberal thought involves basic assumptions about the nature of knowledge and the structure of human societies. It is generally believed that the end of a liberal education is wisdom. Sir Alfred North Whitehead wrote an entire book in which he discussed the aims of education. He wrote:

> Though knowledge is one chief aim of intellectual education, there is another ingredient, vaguer but greater, and more dominating in its importance. The ancients called it "wisdom."....Now wisdom is the way in which knowledge is held. It concerns the handling of knowledge, its selection for the determination of relevant issues, its employment to add value to our immediate experience. The mastery of knowledge, which is wisdom, is the most intimate freedom obtainable (Krasemann, 1997, P. 10-11).

Wisdom is attained primarily through the development of the intellect as it contemplates certain objects of thought for their own sake.

> ...any liberal discipline...is valuable; as a self-justifying subject with an intrinsic end. It is not too much to claim that life's richness and diversity would be poorer without the experiences such disciplines supply (Lucas, 1972, p. 3).

The ancients viewed the pursuit of wisdom and the gaining of knowledge as an end in itself and not an end to be justified in terms of the contributions this knowledge might enable an educated person to make to the state. The philosopher Socrates, perhaps more than any single individual embodied this personal quest to seek truth for its own sake. His life was dedicated not only to the individual's right, but even more strongly, a person's duty to pursue truth. A duty which Socrates himself viewed as a sacred calling.

Socrates lived in the city-state of Athens in the 4th century B.C. Athens at this time was in decline and in a state of social and political transition. This change had an uprooting effect on community and personal values and a general mood of relativism and skepticism prevailed. People were confused. Many, particularly in the Aristocratic class, turned to personal self-interest and the pursuit of profit and personal gain. A group of travelling teachers known as Sophists would, for a fee, teach the elite youth skillful techniques to help them become personally successful and to get ahead in life. That is, the aim of this education was to assist these privileged individuals secure power, wealth, and influence. Since the Sophists held that truth was relative, their services were provided chiefly to further personal ambition in practical areas of life.

In contrast, Socrates was a pure teacher. He is the model for all subsequent critical teachers. He was not relativistic in his thinking and believed with most liberal thinkers, that truth was intimately related to freedom. Furthermore, he believed that an unfettered mind could continue to advance in its appropriation of this truth.

Socrates' life was dedicated and committed to the freedom of the individual to inquire into truth, to question critically all dogmas, to confront prejudices which captivate the mind, and to make this inquiry public. Knowledge was not something that could merely be handed over to another, but rather through a dialectic and free inquiry individuals could find and recognize the truth for themselves. For Socrates, "The unexamined life is not worth living." Socrates set the precedent for free inquiry and academic freedom.

Socrates' student Plato also believed in higher order "truths." These ideal forms, Plato held, were the proper objects of thought. It is an education directed towards eternal truths that transforms individuals and brings them out of darkness and bondage and into freedom and light. Plato's allegory of the cave is perhaps the most powerful illustration of the type of thinking that enlightens and liberates. In his Republic Plato developed what was perhaps the first full-blown theory of education. While admittedly much of what Plato said in the Republic does not reflect liberal thinking (in fact, in many ways Plato was obsessed with control), nevertheless, liberal thought permeates much of his work.

The Socratic principle of free inquiry was extended and developed in the writings of Aristotle. Aristotle begins his great work Metaphysics with the following observation: "All men by nature desire to know" (McKeon, 1941, p. 689). From Aristotle, we learn that this desire to know is intrinsic and that it is a part of our human nature to seek knowledge and understanding and to pursue truth. The primary purpose of a liberal education has always been to develop and cultivate and, thus, liberate the mind. In other words, a liberal education ought to promote that knowledge of self and culture worthy of a citizen living in a free society.

The twentieth century philosopher Bertrand Russell described a "free intellect" as follows:

> The free intellect will see as God might see, without a here and now, without hopes and fears, without the trammels of customary beliefs and traditional prejudices, calmly,

> dispassionately, in the sole and exclusive desire of knowledge. Knowledge is impersonal, as purely contemplative, as it is possible for man to attain (Krasemann, 1997, p. 53) He added...The mind which has become accustomed to the freedom and impartiality of philosophic contemplation will preserve something of the same freedom and impartiality in the world of action and emotion (Krasemann, 1997, p. 55).

Questions for the Soul

Philosopher, adult educator, and chapter co-author, Keith Krasemann calls those contemplative questions which liberate the mind and life of an individual questions for the soul. In his book, Questions for the Soul, he tells us:

> Questions for the soul are those questions which seek an understanding of great ideas. By "great ideas" I mean two things: First, great ideas are ideas which are intrinsically worth contemplating. Examples would be God, truth, goodness, beauty, freedom, and justice. And, second, great ideas are so rich that no human mind (or cumulative human thought) can fully exhaust their content. That is to say, when thinking is done - there is always more.
>
> Questions for the soul call forth thinking in its most basic and important sense. These questions ask us to think deeply and to reflectively consider in an ongoing manner, self, world, and God. They ask what it means to be and they ask us to ponder the essence of truth. Questions for the soul ask us to think about things that matter.
>
> Since questions for the soul admit to no final answers they are precisely the questions that can sustain us, nourish us, and guide us throughout an entire lifetime. Questions for the soul allow us the possibility to continually expand our understanding and to enrich and ennoble our lives. As we personally and authentically take up these questions our lives are

> transformed. We think and understand, as well as choose and act freely, from an enlarged and more informed perspective. Questions for the soul call forth our very lives (Krasemann, 1997, xvi).

The educational philosophy of liberalism is sometimes called "perennialism" because it deals with those perennial and, hence, enduring questions which issue from the core of human existence which are asked anew by each generation. Liberal studies combined both the arts and the sciences and considered these elements essential in the pursuit of one's human vocation and as a foundation upon which to build professional pursuits such as medicine, theology, and law.

Liberal education has, traditionally, been opposed to and at odds with specialized, professional or vocational education. Initially it was carried out only by "free" men; that is, those citizens in a democratic society who had sufficient wealth and leisure to pursue liberal studies. These individuals were "freed" from the need to labor and to do necessary practical work. Much of this work was done by slaves and, thus, the criticism that liberal education is aristocratic and elitist dates from its inception.

Education and Liberalism

In his Politics, Aristotle calls attention to a problem in education that has persisted to the present time. What type of education is suitable for a liberal society? What kinds of subjects should be taught? What should be the aims of education? Aristotle wrote:

> At present opinion is divided about the subjects of education. People do not take the same view about what should be learned by the young, either with a view to human excellence or a view to the best possible life; nor is it clear whether education should be directed mainly to the intellect or to moral character...whether the proper studies to be pursued are those that are useful in life, or those which make for excellence, or those that advance the bounds

> of knowledge...men do not honor the same excellence and so naturally they differ about the proper training for it (Lucas, 1972, p. 47).

Robert Hutchins, former president of the University of Chicago, claimed that the ideal education is

> ....one that develops intellectual power. I arrive at this conclusion by the process of elimination. Educational institutions are the only institutions that can develop intellectual power. The ideal education is not an ad hoc education, not an education directed to immediate needs; it is not a specialized education, or a pre-professional education; it is not a utilitarian education. It is an education calculated to develop the mind (Ornstein, 1977, p. 196).

A liberal education is first and foremost about acquiring knowledge or certain forms of knowledge for their own sake - as opposed to some extrinsic purpose such as studying mathematics in order to become a certified public accountant. Liberal education is first and foremost a rigorous intellectual discipline. This distinction has been manifest historically in various ways. Some recent examples would include the separation of liberal arts colleges and colleges for teacher education which resulted in the establishment of normal schools and the critical thinking movement championed by John Dewey as opposed to basic education. For a liberally educated person practical concerns are always secondary.

Bertrand Russell (1872-1970) discussed the value of the study of philosophy as a part of a liberal education. He said:

> ...if we are not to fail in our endeavor to determine the value of philosophy, we must first free our minds from the prejudices of what are wrongly called "practical" men. The "practical" man, as this word is often used, is one who recognizes only material needs, who realizes that men must have food for the body, but is oblivious to the necessity of providing food for

> the mind. If all men were well off, if poverty and disease had been reduced to their lowest possible point, there would still remain much to be done to produce a valuable society; and even in the existing world the goods of the mind are at least as important as the goods of the body. It is exclusively among the goods of the mind that the value of philosophy is to be found; and only those who are not indifferent to these goods can be persuaded that the study of philosophy is not a waste of time (Krasemann, 1997, p. 51).

It is exclusively among the goods of the mind that the value of philosophy in general and liberal philosophy in particular is to be found. Those questions and concepts uniquely housed in liberal philosophy provide the most powerful possibilities for human transformation and growth.

A Philosophy for Our Future

As a philosophy, any thoughts or roadmaps that move a person from bondage to freedom; physically, mentally, or metaphysically could be labeled "liberalism." Liberalism helps to move individuals, groups, and nations from bondage and confinement to freedom, from intolerance to tolerance, from narrow-mindedness to broad open-mindedness, from an ethos of oppression to an ethos of live and let live and from tyranny to social democracy. Those who would embrace liberalism, will be open-minded, generous, giving, and will be critical thinkers.

In a broader sense modern liberalism attempts the middle of the road approach synthesizing classical liberalism's individualism with a Marxist critique of capitalism. Liberals unlike communists or socialists, believe that capitalism, when properly regulated and harnessed, can bring about positive outcomes from self-interested and self-motivated action. In this expanded sense, any philosophical idea or ideal that by its very nature attempts to free the intellect, the spirit, the moral code, and/or the standard of living is liberalism.

Early American Uses of Liberalism and Adult Education

Liberalism has had a strong foothold in the development of adult and continuing education in the United States. Founders of our nation such as Benjamin Franklin are most noted for the development of utilitarian education, but Franklin, the progressive and pragmatist, is credited with the establishment of one of the greatest educational innovations in the United States. That innovation was the development of the public library (Elias & Merriam, 1980, p. 18). The development of public libraries in almost every community in the United States is dedicated to many of the principles associated with the philosophy of liberalism.

In the same era Benjamin Rush and others, developed concerns for the need of the liberal education of women. This liberal education would help women become better citizens through instruction in the principles of freedom, government and patriotism (Elias & Merriam, 1980, p. 19). This concern led adult and continuing education professionals to develop programs specifically for homemakers through the cooperative extension movement and later on through the development of women's reentry programs in K-12 and higher education. Women in the workplace were helped through the delivery of programs and activities at convenient times and places. High school completion activities, secretarial training courses, undergraduate degree completion programs, and graduate education activities were "customer driven" for working women and household chief executive officers.

As our nation was getting off the ground, activities such as the Cooper Union in New York were created to provide lectures and courses in philosophy, literature, history and the arts (Elias & Merriam, 1980, p. 19). People from all walks of life in the New York City area took part in these liberal adult and continuing education experiences. Before the Civil War, James Holbrook was credited with founding the Lyceum

Movement that utilized a network of study groups that brought liberal education to people in cities, towns and villages across the country (Elias & Merriam, 1980, p. 19).

Reshaping the United States Using Liberalism after the Civil War

As the nation struggled with a new identity after the Civil War, liberalism once again played a major role in defining our society. The Chautauqua Movement mixed strong Christian religious theology with liberal adult education to help the nation redefine its culture and traditions (Elias and Merriam, 1980, p. 19). At the turn of the 20th century Thomas Davidson's Breadwinner's College presented liberal education for the working men and women. By the roaring 20's, the progressive education movement was underway and was well grounded in liberalism and liberal education (Elias & Merriam, 1980, p. 20). In this same time period, the Great Books program gained momentum fueled by the nation's colleges and universities (Elias & Merriam, 1980, p. 21). This movement helps people grow intellectually, morally, and aesthetically (Darkenwald & Merriam, 1982, p. 48). The University of Chicago and the University of Wisconsin via their Extension Divisions started the pioneering continuing liberal education movement in higher education (Elias & Merriam, 1980, p. 20). This movement began to take roots using the University of Chicago's Center for the Study of Liberal Education as a conceptual catalyst for programming. This catalytic movement introduced K. H. Lawson and R. W. K. Paterson to American adult educators. These British philosophers had the "notion that education should be valued for its own sake and considered apart from social goals and social action" (Darkenwald & Merriam, p. 43). Lawson went so far as to reject social change as a function of adult education (Darkenwald & Merriam, p. 43). Paterson believed that the proper aim is to transmit knowledge that is "educationally worthwhile" (Darkenwald & Merriam, p. 44). One major higher education programming initiative began with the establishment of the Bachelor's degree in liberal studies in 1961 at the University of

Oklahoma (Langenbach, 1988, p. 69). Now institutions of higher education throughout the United States proudly display their degree programs in liberal studies in course catalogues.

New Continuing Liberal Education Initiatives

One of the newest continuing liberal education programmatic initiatives is the elderhostel movement sponsored by colleges and universities throughout the United States. These programs are primarily residential programs for senior citizens and are held during collegiate summer sessions. One of the newer adult and continuing education principles has its roots in liberalism. The concept of learning how to learn discussed by Robert Smith and Associates (1988) provided several interpretations that related this concept directly to liberalism. The vast majority of the ideas in the Smith and Associates book dealt with notions/ideals/concepts that last. When businesses and industrial complexes come and go within a given decade, what endures? Learning how to learn is a process grounded in liberalism. Providing learning that takes into account communications, problem-solving, valuing, social interaction, analysis, and the overall ability to work with contemporary world issues and problems forms the basis of learning how to learn as well as continuing liberal education. The model teacher who uses liberalism is also a model learner (Langenbach, 1988).

Today, leaders in continuing professional education are calling for a renewed focus for continuing liberal education. For the information science professionals, David Branigan, tells us that "soft" skills are desperately needed for computer science professionals in order to help these professionals work in teams and communicate with each other (Branigan in Young, 1998) Richard Clehouse, calls for programming in communications and interpersonal skills for engineers (Clehouse in Young, 1998). Finally, Sandra Mills firmly believes that social workers must return to their roots and help people to help themselves through education and training (Mills in Young, 1998).

American Liberalism Champions

There are several individuals who championed the philosophy of liberalism in creating the American society we know today. Representing the founders of the nation would be Thomas Jefferson and Benjamin Franklin. Representing higher education administration would be Robert Hutchins from the University of Chicago. Dr. Hutchins said on many occasions that the liberal arts are not only necessary, they are unavoidable for those who desire to move from an ignorant and undeveloped state to a higher ground (Hutchins, 1952). In adult continuing education the works of Robert Smith and Eduard Lindeman stand out as examples of using liberalism to create principles and practices. Lindeman points out that "we do not acquire freedom--we grow into freedom. Alas, many of us are still wistful, disappointed seekers". Lindeman believed that one of the key roles of continuing education was to help freedom seekers achieve freedom. Lindeman further states that "the first step toward liberation is taken when an individual begins to understand what inhibits, frustrates, subjugates him. We learn to be free when we know of our desire. ....Most of the barriers to freedom have been self-constructed, self-induced" (p. 46.) In defense of the liberalism movement Lindeman stated that "We cannot have broad and generous societies composed of narrow and limited citizens" (p. 34). Finally, Lindeman related power to the role of continuing liberal education. He stated that: "No human being can safely be trusted with power until he has learned how to exercise power over himself." p. 28.

Criticism of Continuing Liberal Education

Continuing liberal education is not without its critics. Beginning with Socrates, Plato, and Aristotle, liberal thinkers were accused of establishing and fostering the continuing development of at least two social classes. One class included the people who had the time and inclination for thinking great thoughts with the help of the classical liberal philosophers and the other was the working class composed of people who were purposefully uneducated by the ruling class. Today the major criticism is that continuing liberal education believes that the solutions for today's problems lies in the writings of the past. The critics do not believe that the answers to today's cultural, religious, race, class, problems lie exclusively in the Great Books. Langenbach points out one of the major conflicts liberalism has with other adult and continuing education philosophical standpoints. He says that "the special needs of learners are disregarded if responding to them would interfere with content selection or group discussion of content" (1988, p. 66).

Final Thoughts

By bringing together liberalism with a healthy dose of pragmatic/progressive/modern philosophical thought, a new kind of continuing liberal education will be created to help humans achieve worldwide peace, freedom, and democratic action. By grounding intellectual growth, moral judgement and aesthetic qualities within the world culture and current world problems, a new world view is possible. Many philosophers and educators are calling for this new world view led by American Liberalism philosophers that will provide a new roadmap for humanity.

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Chapter Six

Liberal Philosophies of Adult Continuing Education
An Anthology Overview

J. Stephen Guffey
Arkansas State University

Lary C. Rampp
Arkansas State University

Liberal Philosophy of Adult Education
Anthology
(What the Great Thinkers Thought)

J. Stephen Guffey
Lary C. Rampp

*Sir Francis Bacon (1561 - 1626)
*Thomas Hobbes (1588 - 1679)
John Amos Comenius (1592 - 1670)
*John Locke(1632 - 1704)
Gottfried Wilhelm Leibnitz (1646 - 1716)
*Jean Jacques Rousseau (1712 - 1778)
*Immanuel Kant (1724 - 1804)
Johann Bernhard Basedow (1740 - 1786)
*Thomas Jefferson (1743 - 1826)
Johann Heinrich Pestalozzi (1746 - 1827)
*Jeremy Bentham (1748 - 1832)
*James Mill (1773 - 1836)
Johann Friedrich Herbart (1776 - 1841)
*John Stuart Mill (1806 - 1873)

Intro Information:

Although various opinions exist, one could make the argument that liberalism originated in the late sixteenth and early seventeenth centuries (Gutek, 1997). The energy for the movement came predominately from the middle classes who endeavored to free themselves from the constraints of the landed aristocracy. The professionals and businesspeople of this era were committed to playing a role in the social and political realms of life.

The French *philosophes* attacked the monarchy and the church as impediments to progress. They believed that the rigid and traditional approaches to societal order were born out of ignorance and superstition. Their platform consisted of an examination of human and social conduct that was directed by scientific inquiry, rather than tradition (Gutek, 1997).

John Locke (1632 - 1704) was one of the leading voices in this call for change. He began his challenge by questioning the concept of innate ideas. He proposed that humans were born with a mind that was a blank slate: a tabula rasa. Knowledge, in Locke's paradigm, came from sensory perception. Man learned by experiencing. This radical idea represented an effort to move away from the prevailing position that knowledge originated from concepts that were present in the mind at birth. If knowledge was gained by sensory experience then all men could learn and did not require the aristocracy or the church as founts of knowledge. Locke's ideas were certainly liberating (Locke, 1690 [An Essay Concerning Human Understanding]).

Cover these issues:

Liberal Conception of Property and the Economy

Liberalism sees the possession of property as an inherent personal right. The Liberal position is that safeguards should be in place to allow the citizen to compete and acquire property (Shapiro, 1958). This relates to education in that those who compete best are those who possess an education. Therefore, making an education available to all is a means of freeing the citizenry to compete in the economy.

View of Human Nature and Reason

Liberalism, at its emergence, was the ideology of the suppressed class. While the industrial revolution gave the middle class (major Liberal group) a degree of economic power, the struggle for social, political, and educational power was yet to be won.

> As a suppressed group, the Liberal middle classes wanted to remove the political, religious, and educational obstacles that blocked their progress. Freeing human beings from arbitrary restriction and coercion became a paramount Liberal theme. (Gutek, 1997, p 178).

Liberals have a positive view of human nature. They see human beings acting with reasoned self-interest. Education, in the Liberal view, is the means to make that "reasoned" self-interest become not only good for the individual, but also good for the society. After all, it is the society that makes the desirable parts of the self-interest possible.

Efficacy of Human Reason

Liberals hold that human reason can be employed to solve problems. Such reason can be harnessed to create opportunity and improve life. James Mill contended that, given and opportunity, reasonable persons could weigh evidence and be guided by that evidence in the decisions they made. Mill believed in the power of the majority. He held that the greatest number of reasonable persons would judge right (Shapiro, 1949).

Liberal educational theorists of the nineteenth century such as Herbert Spencer called for a curricular change. They advocated a departure from the ancient Latin and Greek in favor of a move toward scientific knowledge and application of the scientific method (Kazamias, 1966).

Secularism

Liberalism in the 18th and 19th centuries stood in direct opposition to government support of the church. Liberals believed that religious practice was a private matter. While many Liberals were religious practitioners, they believed state supported churches and church schools to be intellectually repressive. Liberals made great effort to remove religious doctrines from the curriculum (Gutek, 1997).

Individualism

The Liberal sees the individual as most important. Certainly the society is an important entity, but the individual exists prior to the society. The government exists to protect the rights of the individual. Equality of individuals is a coexistent tenant of the Liberalism.

A democratic approach to all issues is part of the Liberal philosophy. Educators such as Dewey and Kilpatrick developed educational methods in which the democratic process could be experienced and learned by students in very practical ways. (Process-centered, project method).

Progress

The liberation of human intelligence will lead to progress. The human condition can be improved. Science and technology are instruments by which the human condition is improved. Bentham and James Mill believed is was possible to make a set reasoned decisions which could lead to the greatest good for the greatest number. The future can be better than the past. (Also consider Woodrow Wilson.)

Representative Institutions

There is power in numbers and the majority can be trusted to do the right thing. Citizens should participate in the governing of the society. Only by participation by all can the rights of the individual be protected.

Constitutional Literacy

A Liberal education is one which makes the student acutely aware of the details of the system of the government of the particular society. Massaro (1993) has argued that public education in this country should be designed around themes of the U. S. Constitution. Such an education, in her view, insures that the commonalities are maintained while conflicts are peacefully resolved.

A balanced state and society are best maintained by a division of powers so that no one group can accumulate excessive power.

The Programmatic Nature of Liberalism

Seeks to:

- protect the rights and corresponding liberties of individuals
- advance the welfare of individuals in society

- maintain the sociopolitical balance that allows free interactions of persons

Social Change

A good society is balanced society in which diverse persons and ideas interact within an agreed upon social, political, and economic framework. Change is always occurring, but at the middle, or "vital center" of all this are those persons and ideas who are moderate, nonextremist, and balancing in their influence.

Popular Education

In countries governed by liberal concepts it is common to see the establishment of public schools. In these schools the liberal philosophy can be reduced to pedagogical requirements and values. Literacy, order, process, and utility are the sought after ideals.

Educational Policy in Liberalism

While the federal government does make policy that impacts education, education is primarily the role of the states. Furthermore, educational policies are frequently the manifestation of local ideas and values. This means that educational policy moves slowly and unevenly, but is never totally in the hands of one monolithic entity, agency, or person. This "decentralized" approach to educational policy is very much in keeping with the liberal tenets of diffuse power, checks and balances, and maintenance of the "vital center."

The Generally Educated Public

The liberal position is that a population that has a basic education (particularly literacy) can take its place in society and perform roles needed in a democracy (voting). Education beyond the primary grades allows the citizen to perform problem-solving roles in the society. All this means the concepts of progress and improvement can be realized.

Freedoms From:

The liberal educational philosophy allows for the freedom to teach and learn. Teachers should exercise this freedom within their respective fields of expertise.

Institutional Coercion
Academic Freedom

1. What is the role of the learner within the framework of the Liberal philosophy of adult education?

Kant:

Source: Kant, I. Education, translated by Annette Charton. Ann Arbor: University of Michigan Press, 1960 pp 83-94.

The learner's goal in education is to develop character. Character is developed through the application of "maxims." Maxims are the stuff of the education process and become operationalized as enduring principles that guide the moral life. For Kant the learner's character was developed, and thus education had occurred, when three enduring principles were manifest.

First is obedience. This obedience goes beyond the respect of an authority figure. For the adult learner, obedience is the yielding to a good and reasonable will which has been shaped by the study and reflection upon enduring principles. Kant believed that these enduring principles should be infused in the learner from a very early age.

Second is truthfulness. The very essence of character is undergirded by truthfulness. The absence of embracing truth demonstrates the absence of character and, therefore, the lack of an education. No purposeful good can come from a lie. If any good should result it would be a mere accident of circumstances.

Third is sociableness. Learners should form friendships with other learners. Kant saw these friendships as the sweetest enjoyment of life. The learner should be open-hearted and cheerful. Kant espoused serving God with a joyful heart.

It seems apparent that in Kant's educational paradigm learning was for the improvement of the spirit as well as the mind. Mental discipline was required on the part of the learner, but the objective of the learning was to improve oneself as a person and member of the society. The goal was not the mere acquisition of fact or knowledge.

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Locke: Some Thoughts on Education (Source).

"Men's happiness, or misery, is most part of their own making." The learner in Locke's view of education was a responsible agent. To be a happy person was to seek virtue that could come from being educated. Locke saw an education as the key to all that was good. "I think I may say, that, of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education."

Bacon: Novum Organum, Bk I, "Aphorisms," pp. 41-44. 1620.

Sir Francis Bacon has been called the last philosopher of the Renaissance and the father of modern science (Gruber, 1961). Ulich (1945) pointed out that while Bacon wrote and spoke a great deal regarding science and his inductive method of reasoning, the scientific community paid less attention than did the educational community.

Perhaps Bacon's most significant contribution to a liberal philosophy of education was his elaboration of "idols and false nations," that he felt "beset the human mind." Bacon called for man to free himself from this idols and make observations, perform analysis, and come to conclusions without the corrupting influence of these "idols."

Bacon would have the adult learner throw off the:

1. idol of the Tribe. Bacon suggested that our senses often deceive us. The learner must be objective.
2. idol of the Den. Man . . . "has his own individual den or cavern, which intercepts and corrupts the light of nature: either from his own peculiar and singular disposition, or from his education and intercourse with others, . . ."
3. idol of the Market. Bacon believed that men speak, but they do not really articulate. They say things, but are not specific regarding what they mean. Bacon would have the learner desire clear definition.
4. idol of the Theater. Man is too impressed with the work and positions of those famous persons who precede him. Bacon said that too much power was exercised by, "many elements and axioms of sciences, which have become inveterate by tradition, implicit credence, and neglect."

2. What is the role of the teacher within the framework of the Liberal philosophy of adult education?

Kant:

Source: Kant, I. Education, translated by Annette Charton. Ann Arbor: University of Michigan Press, 1960 pp 83-94.

Education, from Kant's perspective, is the "greatest and most difficult problem to which man can devote himself." The teacher should be one who leads in the shaping of character. The teacher facilitates this character development by the use of "maxims." These maxims, or enduring principles, are the stuff of an education in Kant's view. The learner embraces these maxims because they are right and good. The teacher's role is to demonstrate the timeless value of the maxims toward improving the morality of the learner, and ultimately the society.

Locke: Some Thoughts on Education (Source).

Ozman and Carver (1995) have aptly characterized Locke's position on education. They see Locke's view of the purpose of education being to produce a well-mannered and well informed person. Locke, unlike many of his time, valued individuality of the learner. The teacher should accept and seek to develop the uniqueness in each learner.

Locke did believe in self-discipline, but did not support excessive punishment or constant correction. He held that the learner (he typically spoke of the child, but his point most certainly applies to the adult learner) was one with whom the teacher could, and should, reason. Locke specifically called for a course of study to develop of the intellect, but also called for growth in character. The teacher in Locke's model was a molder of fine persons, not a task master.

Not unlike Kant, Locke saw the teacher as a model to the learner. He felt that rules were never as useful as example. Good examples set were invaluable learning tools for Locke. He further believed that adherence to these examples should be noticed and rewarded. Locke felt punishment should be kept to only that which was required to keep order. The learner who is frequently chastised rarely made the best person in Locke's view

Locke felt the teacher should make learning an enjoyable experience. In his view man loves liberty. Tying the learner to a task that is a yoke does not facilitate a zeal to learn and should be avoided.

3. What is the role of the learning institution within the framework of the Liberal philosophy of adult education?

Kant:

Source: Kant, I. Education, translated by Annette Charton. Ann Arbor: University of Michigan Press, 1960 pp 83-94.

Consistency on the part of the institution was important to Kant. Kant saw the institution as a place where the learner was groomed to be a productive member in a moral culture. Every rule should apply equally to all. No student should be preferred above another.

Duty should be an important institutional concept. The institution should model the duty the learner has to the greater society. Kant believed in both positive and negative reinforcement. He preferred positive reinforcement. He suggested that ideals such as duty could be instilled by responding to the longing of the learner to be honored and loved. His ideas seem quite contemporary. Many would agree that acceptance and respect are things to which most learners aspire.

Kant did not support an institution that retarded learner exuberance. While his desire for order and discipline was evident, his appreciation for the liberating value of occasional loosening of narrow constraints was articulated in his work.

Locke: Some Thoughts on Education (Source).

Not unlike Kant, Locke saw the institution as a model to the student. He felt that rules were never as useful as example. Good examples set were invaluable learning tools for Locke. He further believed that adherence to these examples should be noticed and rewarded.

4. What is the role of the society within the framework of the Liberal philosophy of adult education?

Locke, 1690, Two Treatises on Government:

"no one ought to harm another in his life, health, liberty, or possession."

Locke's social contract theory was found in the Two Treatises on Government. In it he described a commonwealth of self-governing individuals. Locke felt that man had a "natural right" to life liberty and property. Controversies over these issues can be handled via an authority (judiciary). The authority of this body comes from the agreement of the people to a common established law.

5. How is the curriculum addressed within the framework of the Liberal philosophy of adult education?

Locke: Some Thoughts on Education (Source).

Chapter Seven

Radical Philosophy: Social Vision and Social Change

J. Randall Koetting
University of Nevada @ Reno

Martha W. Combs
University of Nevada @ Reno

RADICAL PHILOSOPHY:
SOCIAL VISION AND SOCIAL CHANGE

J. Randall Koetting
Professor
University of Nevada
Department of Curriculum and Instruction/282
Reno, NV 89557
(702)-784-4961 X2008
FAX# (702) 327-5220
koetting@unr.edu

Martha W. Combs
Professor
University of Nevada
Department of Curriculum and Instruction/282
Reno, NV 89557
(702)-784-4961 X2003
FAX# (702) 327-5220
mwcombs@unr.edu

RADICAL PHILOSOPHY:

SOCIAL VISION AND SOCIAL CHANGE

> We may say... that critical scholars consider education not a mirror held up to reality, but a hammer with which to shape it.
>
> (Torres, 1998, p. 1)

> To change the world by work, to "proclaim" the world, to express it, and to express oneself are the unique qualities of human beings. Education at any level will be more rewarding if it stimulates the development of this radical, human need for expression.
>
> (Freire, 1985, p. 21)

INTRODUCTION

The opening quotes suggest two important themes of a radical philosophy of education: education as a political endeavor, and the importance of critical literacy. Education as a political endeavor means there is no such thing as a neutral educational practice, i.e., all education is political. This has to do with the social vision we as a people have for what we as a society stand for, who we are, what we can become, and who decides that. Education as a political endeavor has to do with power, the power of knowledge, and who possesses that power. Access to knowledge comes through critical literacy, refers to not only reading the word, but also reading the world. Being literate has to do with our capacity to make informed choices that affect our lives.

The focus of the first part of this chapter will be on the late Paulo Freire's work Pedagogy of the Oppressed (1970). We will concentrate on Freire because his life and work personified knowledge, power and transformation. He provides adult educators with the conceptual framework that honors what students know about their world. Within that framework, Freire articulates the nature of the person and his/her position within society, the teacher-student relationship, a position regarding the educational context, and the nature of methodology and curriculum.

In the second part of this chapter, we will consider the implications of this radical philosophy within an educational context. We will focus on issues in adult learning as it relates to theory and praxis, moral and ethical issues for adult education, and finally, possibilities for radical philosophy for today's society and the future.

RADICAL PHILOSOPHY:

THE PHILOSOPHICAL CONTEXT

Paulo Freire presents a view of education that has as its intent an emancipatory interest (1970, 1973). (1) Emancipation (liberation, humanization) is brought about by the subject's critical awareness of self and his/her surroundings (context), the subject's awareness of his/her power to transform that context (praxis) and hence emancipation from self-imposed or contextually- imposed constraints. The aim of emancipatory education is the humanization of the species. Humanization of the world is the goal of social life.

Freire proposes an either/or view of education: either the educational situation fosters education for emancipation or it fosters education for domination. Education for emancipation promotes freedom from constraints. Education for domination promotes oppression. The subject (learner) and the subject's context (circumstance) and status/power within that context determine the role that education plays. The term "subject" refers to the "person-in-context", the person as situated within a social context. The meaning of this reality is more readily grasped by Ortega's (1969) statement "I am myself and my circumstance." The educational praxis (2) resulting from Freire's view of education is shaped by his view of the subject. The subject's consciousness and ideology is determined/shaped by social context, social environment. The nature of those determinates, the social context itself and the subject's action within that social context are the concerns of emancipatory education.

Education for domination, also known as the banking concept of education, is characterized by teachers "making deposits" into the heads of their pupils, and the pupils "withdrawing" their knowledge as needed (Freire, 1970, chapter 2). Freire's pedagogy makes "oppression and its causes objects of reflection" (1970, p.33). An act is oppressive "when it prevents men from being more fully human" (Freire, 1970, p. 42). To gain insight into this notion of oppression, we will examine the social structure (society) and the place of the subject within that social structure.

THE PHILOSOPHICAL CONTEXT:

SOCIETY AND THE SUBJECT

A view of the world as static and unchanging is seen by Freire as false consciousness and an indication of domination. In this view the subject, because of this perceived fixed nature of the world, must adapt to the structure. Social forces exist over which the person perceives he/she has no control. The origins and nature of authority in various forms (institutional, managerial, political, individual, etc.) is a force unquestioned. The legitimation of these forms of authority rests partly in the subject's blind acceptance, and partly in the shear strength and power of authority against any form of opposition.

A society in which the members exist in a world they perceive as unchanging, i.e., a world in which they perceive themselves to be powerless to effect change, and in which they cannot challenge authority, dominates members of that society. As Freire states it, the person is "submerged" in reality, unable to perceive the interests of the oppressor-society. This creates a "culture of silence." (3) It becomes the task of emancipatory education to unmask the "seeming constraints" and work through the contradictions of society. The interest of emancipatory educational praxis lies in the "emergence" of the subject along with his/her critical capacity to transform the world (Freire, 1970, pp.48-56).

The subject in Freire's view sees social reality as a production of individual/group effort, and hence changeable. Change is an invariant condition of life itself. The transformation of the oppressive context is an "historical task, a task for men" (Freire, 1970, p. 36). The transformation of the context is praxis. Praxis is seen as "reflection and action upon the world in order to transform it" (Freire, 1970, p. 36). Authentic liberation (the process of humanization) is praxis (Freire, 1970, p. 66).

The subject is always in context, a concrete, existential situation. The historical-biographical reality belongs to the individual, and the individual creates him/herself by the choices made. "...there is no history without men, and no history for men; there is only history of men, made by men and (as Marx pointed out) in turn making them" (Freire, 1970, p. 125). It is critical to note, however, that the social context influences the formation of consciousness of self. (4) Responsibility for historical-biographical life belongs to the subject. The fullness of freedom is not present until there is an awareness of freedom (responsibility for one's life), a commitment and dedication to that freedom in self and others, and action on that understanding and commitment (critical consciousness and praxis). The perception of self as autonomous, in control of and responsible for life-in-context, implies, or assumes, society is changing and changeable. The subject exists in the society, is co-existent with it, and is partially defined by it. It is the subject's co-existence with reality that is "life." Intervention in reality brings about change and goes beyond mere adjustment or adaptation. The intervention, the integration with context, is the critical capacity to "make choices and to transform that reality". (5)

The link between consciousness and context is crucial to an understanding of Freire's view of emancipatory education. Awareness of social forces, social "constraints" on the subject, reflection upon those forces/constraints, and the capacity to transform that context is praxis. Understanding of how we are shaped by these forces, and the fact that we are shaped by these forces begins the process of emancipation.

A subject, unaware of self as a "controlling agent" of his/her life, does not act in that life but is acted upon and is an "object" of social reality, propelled by social forces. But awareness of these forces, and consciousness of the nature of these forces enables the subject to take part in self-formation and the formation of society. Consciousness here recognizes intentionality as essential to self-formation. Consciousness here is "turned in upon itself" (self-reflection) and has an emancipatory interest (cf Freire, 1970, pp.66-67). (6)

This awareness of the self-formative process brings Freire to the power of words, the use and analysis of language. "To exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. Men are not built in silence, but in word, in work, in action-reflection" (Freire, 1970, p. 76). (7)

Thus, naming the world has the opportunity to transform the world. The interrelationship here is:

word = work = action-reflection.

However, saying the word alone does not transform the world, nor does work alone transform the world. It is the dialectical relationship between word and action that can transform the world, i.e., praxis (Freire, 1970, p. 75). Naming the world is not naming for another. Naming the world is done by the reflective subject and furthered through dialogue. Naming the world is not the right of a privileged few, but the right of everyone. (8) This is Freire's "theory of dialogics" which will be discussed in a later section within the context of a theory of education.

THE PHILOSOPHICAL CONTEXT:
THE TEACHER - STUDENT RELATIONSHIP

For Freire, the relationship between teachers and students reflects whether education is dominating or emancipatory. The direction and intention of such relationships must be examined. In analyzing existing educational contexts, Freire describes prevailing teacher-student relationships as dominating and oppressive.

Teacher-student relationships that have a fundamentally "narrative character," with the teacher as "narrating subject", and the students as "patient, listening objects" are considered by Freire to be dominating. In such relationships, communication between teachers and students is vertical, one-sided, and hence, anti-dialogic. Whatever the content of the narration, in the process of being narrated, it becomes "lifeless and petrified," and thus alienating (Freire, 1970, p. 56). The words used in the narration are powerless, meaningless and abstract. The words lack the power of transformation, are unable to free learners from contextual constraints, and thus become dominating.

In Freire's view education for domination is characterized by the banking concept of education. The educator's role within the banking concept is that of one who regulates "the way the world 'enters into' students." He/she organizes the process of learning, and in a real sense, controls the learning process (9), in order to make

> deposits of information which he considers to constitute true knowledge. And since men 'receive" the world as passive entities, education should make them more passive still, and adapt them to the world. The educated man is the adapted man, because he is better 'fit' for the world (Freire, 1970, pp. 62-3).

From the beginning to the end, the process is in the control of the educator/teacher. There are two stages to this process of planning for the learning situation. In the first stage, the educator "cognizes a cognizable object" while making lesson plans, preparing a mental or written narrative for something that is to be known to the students. In the second stage, the teacher narrates or lectures to his/her students concerning that object (knowledge/culture). The students receive these messages given by the teacher, and perhaps memorize them, but they are not called upon to "know", to actively engage in thinking critically about them. There is no need for students to practice any "act of cognition" because the object of cognition belongs to the teacher rather than being a "medium" which evokes critical reflection of both teachers and students. Thus, "in the name of 'preservation of culture and knowledge' [a claim that schools make for themselves], we have a system which achieves neither true knowledge nor true culture" (Freire, 1970, pp 66-68). (10).

The banking concept of education is based on a distorted understanding of subjectivity and objectivity, i.e., the separation between acting subjects and objects of experience. Freire states that

> Implicit in the banking concept is the assumption of dichotomy between man and the world: man is spectator, not re-creator. In this view, man is not a conscious being; he is rather the possessor of a consciousness: an empty "mind" passively open to the reception of deposits of reality from the outside world. For example, my desk, my books, my coffee cup, all the objects before -- as bits of the world which surrounds me -- would be "inside me", exactly as I am inside my study right now. This view makes no distinction between being accessible to consciousness and entering consciousness. The distinction, however, is essential: the objects which surround me are simply accessible to my consciousness, not located within it. I am aware of them, but they are not inside me (Freire, 1970, p 62).

In this view, subjects do not perceive themselves as possessing the power or control to effect the context or circumstance of their lives, therefore, subjects rely on others with authority for direction.

In contrast to dominating educational praxis, emancipatory educational praxis seeks to reconcile the contradiction between teacher and students so that both are "simultaneously teacher and student." (Freire, 1970, p. 58), breaking the vertical patterns of communication, and establishing a horizontal relationship (Freire, 1973, p. 45-46). In Freire's view the teacher is a "teacher-student," being both teacher and learner as the context requires. Students are "students-teachers," being both learners and teachers, sharing and questioning each other's knowledge of the world.

The "objects of experience", i.e. the content of a curriculum being examined by teacher and students, mediates the teaching/learning process, and requires critical reflection on the part of both teacher and students. The teaching/learning process emphasizes dialogue between teacher and students, and it is through dialogue at which meaning is arrived. In other words, social reality (curriculum content) can become the text-analogue for investigation. Thus, the teacher's thinking is

> authenticated only by the authenticity of the student's thinking. The teacher cannot think for his/her students, nor can he/she impose their thought on them. Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication. (Freire, 1970, pp.63-64).

Freire's intent here is to go beyond intersubjective understanding. His pedagogy is action-oriented, i.e., meanings must lead to "taking action on" the new meanings. If no action is taken, we are left with "mere verbalism." Hence,

> If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible (Freire, 1970, pp.63-64). (11)

Yet intersubjective communication, mutual understanding, is essential in that it is necessary for emancipation.

For adult learners, the notion of teacher-student with students-teachers is important in understanding the social relations of the educational context and the intent of Freire's pedagogy. Traditionally, the relationship of teacher and student has established a tension or contradiction in the way that the teaching/learning process is understood: the subjugation of students to the authority of the teacher. The banking concept of education is quite clear here: teachers control the content of narratives/communiques to be delivered to students. Freire refers to this process as "anti-dialogic" because it establishes a vertical pattern of communication: A over B.

The tension or contradiction between teacher and students is resolved by establishing a horizontal relationship/pattern of communication within the educational context: A with B. This is the dialogic model of intersubjective communication. Within an emancipatory context, the teacher

> is no longer merely the one who teaches, but one who is himself taught in dialogue with students, who in turn, while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on 'authority' are no longer valid; in order to function, authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. Men teach each other, mediated by the world, by the cognizable objects which in banking education are 'owned' by the teacher (Freire, 1970, p.67).

Thus, in one phrase, "teacher-student with students-teachers", Freire has radically altered the conceptual understanding of social relationships within the educational context. In re-naming the subjects involved in the context (teacher-student with students-teachers), the context can be transformed. In order for the transformation to take place, however, subjects within that context must act on the new understandings, the new meanings. The praxis is inseparably inherent in the theory.

Being asked by a teacher-student to participate as students-teachers, honors the knowledge and life experience of adult learners. In open dialogue with a teacher-student, adult students become teachers as well, challenging each other's knowledge and understanding. Critical reflection can lead to greater self-awareness and action, and, thus to emancipation.

THE PHILOSOPHICAL CONTEXT:

PROBLEM-POSING EDUCATION AND CONSCIOUSNESS

Imposing "knowledge" from above (depositing communiques), prepackaging reality to be learned by students is the form learning takes in education for domination. Conversely, the starting point in emancipatory education is the "problem-posing" view, i.e. the objects under inquiry in the learning process, the text-analogue, the social reality, are posed to the subjects as problematic. Thus, not only is consciousness of "objects" a focal point, but consciousness turned in upon itself (self- reflection) and the subject's relationship to the "objects" and its own awareness results. This greater awareness of self in relation to what is being learned is emancipatory praxis. "Acts of cognition are the aim, not transferral of information" (Freire, 1970, pp. 66-67). It is thus through dialogue that the new relationship of teacher-student with students-teachers is formed.

Since, in this view, the subject is not seen as the absolute center of consciousness (recognizing the social determinants of consciousness), emancipation comes from a critical awareness of one's context, and taking action on that awareness (praxis), mediated by the world. Problem-posing education, as a method, insures constant re-formation of reflections by the teacher-student. Students-teachers, no longer passive recipients of communiques, are now seen as "critical co-investigators in dialogue with the teacher" (Freire, 1970, p. 68). The teacher-student constantly re-considers the "content" of dialogue as the students-teachers present their own interpretations and understandings. "The role of the problem-posing educator is to create, together with the students, the conditions under which knowledge at the level of the doxa is superseded by true knowledge, at the level of the logos" (Freire, 1970, p. 68). In this quote, Freire suggests moving beyond opinion (doxa) to reasoning (logos), which can lead to "emergence of consciousness" (understanding) and "critical intervention in reality" (choice). (12)

The problem-posing praxis of education uses the existential context of the subject, the concrete historical-biographical context, as its starting point. Students-teachers develop their "power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation" (Freire, 1970, p. 71). The relationship between theory and praxis is drawn into focus when the subjects become aware that their perceptions of "self" in context influences their actions within that context.

Problem-posing education has no set systematized body of knowledge to be "handed down" or "distributed to" students. Knowable objects (curricular content), always contextually-based, mediate between subjects within the learning process. The relationship between the teacher-student and students-teachers is established in dialogue. It is the subject's perception of context (knowledge object) that is brought forth in the dialogue and open to critical reflection.

It is only within an educational context that allows for the subject's interpretation of his/her reality (context) that emancipatory education can take place. The important understanding at this point in our discussion is that when the subject is given opportunity to present his/her view /interpretation of reality, this interpretation is open to critical reflection through dialogue. In education for domination, the subject's interpretation of reality is usually not addressed, or, if it is, the questions asked by teachers are so structured that very specific answers are required, and if the student does not respond with answers that "fit" the questions with predetermined "right" answers , the student is "wrong."

The rightness/wrongness of responses to questions is a simplistic reduction of the learning process when the notion of understanding is introduced. When understanding is aimed for, rightness/ wrongness can only be determined in terms of adequacy and accuracy of interpretation, which allows for, or acknowledges, diverse expression. Diverse expression of responses to questions needs critical analysis of those responses, and hence the need for critical literacy. Critical literacy has its roots in dialogics and critical reasoning which are characteristics of emancipatory educational praxis.

THE PHILOSOPHICAL CONTEXT:

THEORY OF DIALOGICS AND CRITICAL REASONING

For Freire, dialogue is the "encounter between men mediated by the world, in order to name the world" (Freire, 1970, p.76). There are certain conditions required of subjects who enter into dialogue. Freire identifies the following: 1) a profound love of individuals; 2) humility; 3) an intense faith in humankind (this is an a priori faith in people); 4) trust (established through dialogue); 5) hope (rooted in the person's incompleteness, and recognition of that incompleteness); and 6) critical reasoning (cf Freire, 1970, pp. 78-82). These requirements demand total commitment to the process of dialogue from those who choose to enter into the dialogic relationship. These requirements are neither naive nor unworkable. They become, for subjects engaged in emancipatory praxis, a basic orientation toward how one lives ones life.

The term critical reasoning, as a necessary element in dialogue, needs further delineation. Critical reasoning is thinking which

> discerns an invisible solidarity between the world and men and admits of no dichotomy between them - thinking which perceives reality as process, as transformation, rather than as static entity - thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved. Critical thinking contrasts with naive thinking, which sees historical time as a weight, a stratification of the acquisitions and experiences of the past, from which the present should emerge normalized and 'well-behaved'. For the naive thinker, the important thing is accommodation to this normalized 'today'. For the critic, the important thing is the continuing transformation of reality, in behalf of the continuing humanization of men (Freire, 1970, p.81).

Dialogue requires critical thinking and is capable of generating critical thinking. Communication is based on dialogue, and education is based on communication. Communication is concerned with meaning, understanding. Relating understanding to critical thinking and interpretation links emancipatory education with critical literacy. (Habermas, 1973, p. 11). (13)

When both teacher and students address their "act of cognition" to the mediating object, then the contradiction between them is able to be resolved. Thus,

> the dialogical character of education as the practice of freedom does not begin when the teacher-student meets with the students-teachers in a pedagogical situation, but rather when the former first asks himself what he will dialogue with the latter about. And preoccupation with the content of dialogue is really preoccupation with the program content of education (Freire, 1970, pp. 81-82).

Within an anti-dialogic model (e.g. a banking model of education), the question of curriculum content is seen as program-content which the teacher will present to his/her students. In organizing the program for study, the teacher, in essence, has designed and answered his/her own questions concerning that content. Within a dialogic model (problem-posing, teacher-student with students-teachers), program content of education is neither a gift nor an imposition, but rather the "organized, systematized, and developed 're-presentation' to individuals of the things about which they want to know more" (Freire, 1970, p. 82). Thus, the teacher's role is to "dialogue" with students-teachers about their view of the world, rather than the teacher imposing his/her own view. The teacher-student must realize that the students-teachers' view of the world, manifested by their action, reflects their "situation in the world" (cf. Freire, 1970, p.,85). In order to determine the curricular content of education, we must turn to the reality which "mediates" individuals, and to their perception of that reality as held by teachers and students (cf. Freire, 1970, p, 86). This is a radically different view of the educational process than that found in many educational contexts today wherein the educational process itself is pre-planned by the teacher, with minute, specified outcomes, and the emphasis is on the final product structured according to those stated outcomes. When ends are very specifically defined, there is no need for critical analysis.

The individual's perception and articulation of reality that "mediates", or intervenes in his/her life, becomes the "subject matter" for analysis when re-presented to the individual and posed as a problem. This reality needs to be seen as a problem before it can be acted upon and the context transformed. The context cannot be transformed until a subject understands that he/she has the capacity to intervene in his/her own context and change that context. Action must then be taken on his/her understandings (cf. Freire, 1.973, p. 48).

THE PHILOSOPHICAL CONTEXT:

CURRICULUM CONTENT, THEMATIC UNIVERSE AND GENERATIVE THEME

In the dialogic theory of education, where subjects meet in cooperation "to transform the world" (context), all participants are responsible for curriculum content. This content is based on the thematic universe of students-teachers. The thematic universe represents the students-teachers' "pre-occupations" within their world, that is, the "things about which they want to know more," and also their perceptions of that context. These themes are "organized, systematized, and developed," and then re-presented to the students-teachers, posed as problems (Freire, 1970, p. 82).

The form this process takes begins with the problem-posing context, asking questions and "calling into question" the context of one's life. (14) It is an unmasking of "social constraints" and, going a step further, questioning the reasons why those constraints exist. This is accomplished by constructing "generative themes." A generative theme, based on students-teachers perceptions of their world, established through dialogue, could be concepts, phrases, works, etc., that are chosen and analyzed in two stages: codification and decodification.

The first stage, codification, consists of re-presenting the "object of reflection" to the subjects in a form identifiable to them, and related to their experience. For example, Freire used photographs and drawings depicting the existential situations of the people with whom he worked. The visuals used were familiar to his subjects because they contained situations and events based on their own descriptions of their life-situations. These "codified" visuals became the objects that mediate the subjects in their critical analysis. The codifications become "cognizable objects, challenges towards which the critical reflection of the decoders should be directed" (Freire, 1970, p. 107).

The cognizable objects (visual re-presentations of the subjects in life-situations), posed as problems to the subjects, depict the situationality of the subjects. Self-reflection upon this situationality is reflection about the very "condition" of existence, namely, "critical thinking by means of which men discover each other to be 'in a situation'" (Freire, 1970, p. 100). When this situation (context) is seen as an "objective-problematic situation," subjects reach the stage wherein the ability to intervene in their self-formative, historical context becomes a possibility.

> Intervention in reality - historical awareness itself thus represents a step forward from emergence, and results from the conscientizacao of the situation. Conscientizacao is the deepening of the attitude of awareness characteristic of all emergence (Freire, 1970, pp. 100-101).

The second stage of analysis, decodification, consists of teacher-student with students-teachers reflecting critically (dialogics) on the mediating objects (e.g. visuals) thus externalizing their "thematics" and consequently making "explicit" their "real consciousness" of the world (Freire, 1970, p. 108). (15) During this time, through dialogue, interpretations are challenged and understandings questioned, constantly posing the object of discussion as problematic. Through this process, which Freire refers to as "conscientization," subjects can arrive at a greater awareness of the social context which forms their lives, and also create awareness of their capacity to intervene and transform it. (16)

The process of decoding the mediating objects under analysis thus consists in investigation of the subjects' thinking concerning their life-situation. Thematic investigation, which deepens historical awareness, becomes educational. At the same time "all authentic education investigates thinking" (Freire, 1970, p. 101). Investigating the subjects' thinking leads to further investigation, hence education and thematic investigation are "simply different moments of the same process" (Freire, 1970, p. 101).

When subjects begin to make explicit their views of the world, they begin to see how "they themselves acted while actually experiencing the situation they are now analyzing, and thus reach a 'perception of their previous perception'" (Freire, 1970, p. 108). Achieving this awareness, reality is perceived differently: "By broadening the horizon of their perception, they discover more easily in their 'background awareness' the dialectical relations between the two dimensions of reality." Thus the process of decodification brings about new perceptions and the development of "new knowledge" (Freire, 1970, p. 108).

THE PHILOSOPHICAL CONTEXT:

THE SUBJECT AS PRAXIS

Through this learning process (codification/decodification), the subjects involved are praxis

> ... the praxis which, as the reflection and action which truly transforms reality, is the source of knowledge and creation . . . It is as transforming and creative beings that men, in their permanent relations with reality, produce not only material goods - tangible objects - but also social institutions, ideas and concepts (Freire, 1970, p. 91).

Thus, as beings who are praxis, the individual, in contrast to all other creatures, can "emerge from the world, objectify it, and in so doing, can understand it and transform it with their labor" (Freire, 1970, p. 119). Reflection, and subsequent action on understandings arrived at through reflection, can lead to the possibility of emancipatory educational praxis. Individuals within this emancipatory model become responsible for the direction of their lives, and play a major part in determining the content under investigation. Basic literacy skills take on the dimension of giving power to individuals in controlling their destinies, giving them access to information previously excluded from their experience.

Freire's concern in emancipatory education is based on transformation of the world (context) through praxis. His praxis (action-reflection) is "informed" and inseparable from theory. Verbalism or activism results in separating this relationship. At the center of this view of educational praxis are epistemological issues. Reflection and critical thinking become modes of inquiry into the situationality of life. Freire thus allows for, or acknowledges as legitimate, alternate forms of inquiry into social settings. A radical positioning of the subject within a context over which the person can "gain control," to unmask seeming constraints and make decisions that transform that context, is based on critical consciousness. (17)

In summary, Freire's view of education, based on critical consciousness, critical thinking, the capacity to transform social context, the theory of dialogics, etc., necessarily focuses on communication between teacher-student with students-teachers, and also interpretations of students-teachers' life-situations. These situations, posed as problems, can be critically analyzed, new understandings and interpretations arrived at, and possible action taken on those understandings and interpretations.

The value of Freire's framework lies in his view of the learner (subject), his emphasis on critical awareness of life context, his belief in the capacity of subjects to take an active part in changing that context, the manner in which curricular content is determined, and Freire's seeing as valid (and yet open to critical analysis) subjects personal interpretations of their world. In the next section of this chapter we will explore some of the related educational questions coming from a radical philosophy of education.

RADICAL PHILOSOPHY:
THE EDUCATIONAL CONTEXT

We started this chapter with quotes which suggest two themes of a radical philosophy of education. One theme concerns the political nature of educational institutions and endeavors. The other theme concerns critical literacy, the critical capacity to use language and thought in order to transform that world. We discussed philosophical positions of Paulo Freire which we saw as embodying these themes. In this part of the chapter we explore educational issues, questions, coming from Freire's radical philosophy of education, including:

- learning, theory, and praxis
- moral and ethical perspectives
- society and the future

To relate radical philosophy to issues of learning and adult continuing education we consider the need for a pedagogy situated in the lives of the students, the possibilities of a problem-posing methodology for socially transforming praxis, and the role of language and literacy in that emancipation. To relate radical philosophy to moral and ethical foundations for adult education, we discuss the American ideology, an orientation toward a democratic way of life, and the need for participation in the process of social transformation. To relate radical philosophy to society and the future, we discuss the impact of rapid change, global communities, the demands of the twenty-first century. We draw from other radical/critical theorists and our own experiences as educators as we consider issues for the continuing education of adults.

THE EDUCATIONAL CONTEXT:
LEARNING, THEORY, AND PRAXIS

At the very heart of emancipatory education, is the notion that every act of teaching is an act that is political in nature, having the potential to empower or disempower people. Freire's philosophy of education reminds us that:

> ...education is not neutral; whether it occurs in a classroom or in a community setting, the interaction of teacher and student does not take place in a vacuum. People bring with them their cultural expectations, their experiences of social discrimination and life pressures, and their strengths in surviving. Education

> starts from the experiences of people, and either reinforces or challenges the existing social forces that keep them passive. (Wallerstein, in Shor, 1987, p.33)

Such a view of education, requires a belief about learning that engages the adult learner as an active participant in a personally meaningful sociocultural context. Learning is situated in the lives of students-- "their culture, their literacy, their themes, their present cognitive and affective levels, their aspirations, their daily lives" (Shor, 1987, p.24). Meaningful learning experiences for adults should aim to "integrate experiential materials with conceptual methods and academic subjects. Grounding economics or nursing or engineering or mathematics or biology in student life and literacy will insert these courses in the subjectivity of the learners" (p.24).

We are reminded here that motivation to learn is subjective. Adult learners, especially, have an intense interest in the contexts that impact their lives. As Lindeman (1926/1961) states, "...adult experience is already there waiting to be appropriated. Experience is the adult learner's living textbook" (p. 7).

We stated earlier that emancipation begins with a critical awareness of one's context and leads to taking action on that awareness within a social context. To apply that theory to adult learning we must consider a problem-posing methodology for the learning experiences in which we engage adults. Wallerstein (1987) describes a problem-posing methodology as involving three phases: listening, dialogue, and action. At the outset, students-teachers with teacher-student listen to one another as they investigate the issues or generative themes that grow out of the community of learners. During this investigation, the teacher-student engages students-teachers in dialogue, codifying issues into discussion starters for critical thinking. Through dialogue and reflection participants take political action, strategizing the changes they envision for their lives or the world. (18)

A problem-posing methodology creates a learning experience that is highly meaningful, motivating, and of a subjective concern. Shor (1987) states that

> Material that is of a subjective concern is by definition important to those studying it. By turning to subjectivity, the situated course will not only connect experience with critical thought, but will also demonstrate that intellectual work has a tangible purpose in our lives, in discourse connected to student habits of communication. (p.24).

A meaningful methodology, such as problem-posing, leads to educational experiences that learners take seriously because they see that action has purpose, unlike the regurgitation of facts in a dominating curriculum (banking education). Being personally invested in the solving of problems can create a democratic setting where everyone feels a sense of responsibility for the learning (hooks, 1994, p.39).

Wells and Chang-Wells (1992) suggest that our development as human beings and the way we learn are related to our interactions as we solve problems. They state

> Thus, like the culture itself, the individual's knowledge, and the repertoire of actions and operations by means of which he or she carries out the activities that fulfill his or her perceived needs, are both constructed in the course of solving the problems that arise in goal-directed social activity and learned through interpersonal interaction. Human development and learning are thus intrinsically social and interactive. (p.29).

As a methodology for learning, then, problem-posing has the potential to enable adult learners to construct new understandings of themselves and their world through dialogue with others. Through problem-posing, teacher-student with students-teachers engage in the dialogic co-construction of meaning (Bakhtin, 1981). Teachers and students work together, negotiating experiences, to communicate emerging understandings and reconstructions of cultural understandings.

The interaction involved in problem-posing can lead to critical literacy. An emancipatory view of education treats literacy -- reading, writing, speaking, and listening-- as tools with which one acts upon the world, to solve problems, and transform one's life and the world. Shannon (1990) provides a detailed description of what it means for learners, particularly adult learners, to use language in critical ways:

> Critical literacy offers the literate a tool with which to learn about themselves, their lives, history, culture, and contradictions; to make connections between and among their lives and those of others within a social structure; and to act upon this new knowledge in order to bring about social justice and equality. It provides a questioning attitude and a recognition that social relations do not have to take their current form and that collective action can change them. More than just an attitude, critical literacy provides a language--a system of concepts and logic--with which to examine the past, present, and future. In the end, critical literacy offers teachers and students a language of critique with which to demystify current social relations in order to determine their human essence and a language of hope with which to work toward individual freedom and social transformation. (p.149)

Viewing literacy as a "system of concepts and logic", as Shannon states above, takes literacy beyond merely the basic ability to read and write, to a view of literacy as a means of consciously using language to better understand ourselves and the world. "In the larger sense, literacy is analyzed according to whether it serves to reproduce existing social formations or serves as a set of cultural practices that promotes democratic and emancipatory change" (Freire & Macedo,1987, p.141).

In this struggle for critical literacy, to enable adults to gain control over their own lives, learners must be introduced to the "language of theory" (Darder, 1991). Darder describes the language of theory as a language that enables learners to analyze the social contexts of their lives and the world. The language of theory enables learners to reflect upon and interpret their life experiences, how they are shaped by those experiences, as well as how their individual and collective actions shape the world.

A discussion of critical literacy takes us beyond reading and writing for the development of basic skills. We must consider the significant role of talk, or dialogue, in learning. Dialogue, as described by Freire, places participants in a position to engage in literate thinking to solve problems. Wells and Wells-Chang (1992) state that dialogue enables learners to "make use of the knowledge and skills they have appropriated from the culture to contribute to the solution of *new* problems in ways that go *beyond* what they have inherited" (p.31). Bakhtin (1981) describes the importance of dialogue as, "Talk, far from being an unimportant accompaniment to the real business of learning and teaching, is seen to be a central and constitutive part of every activity. In a very important sense, education is dialogue" (p.32). (19) Critical literacy also includes the ability for individuals to engage in internal dialogue that enables the reflection so crucial to the praxis that Freire describes. Mead (1934) reminds us that reflection requires an internalized dialogue, allowing us to consider our own understanding of ourselves and the world.

From a radical perspective, then, learning is supported by a problem-posing methodology that engages adults in thoughtful listening, socially relevant dialogue leading to action-reflection, or praxis. Gadotti (1996) reminds us that, "Pedagogy, as the theory of education, cannot abstract itself from the intended practice. Pedagogy, above all, is the theory of praxis" (p.7).

THE EDUCATIONAL CONTEXT:
MORAL AND ETHICAL PERSPECTIVES

If pedagogy is, above all, "the theory of praxis", i.e., purposeful educational action with reflection, then Freire's philosophy of education offers adult educators (and students) a solid moral and ethical foundation for educational practice. Education itself is a moral undertaking, because, as teachers, we intervene in the lives of our students. This intervention suggests that educator's should be reflective about their work. By this we mean that educators should think deeply about the manner in which they work with students, the nature of their educational practice, the content of their teaching, etc., i.e., praxis.

Freire's philosophy of education reconceptualizes the teacher-student relationship providing an educational context that is emancipatory in its intent. Teacher-student with students-teachers re-defines social relations in the classroom. Authority/power relations are shared within this context. Dialogue establishes the process for inter-subjective communication. Problem-posing education provides opportunities for understanding persons-in-context. This in turn provides curricular content (codification/decodification; generative themes, etc).

Such practice in adult education can be placed within the framework of the American ideology. The American ideology has to do with notions of the common good, social justice, equality of opportunity, equality before the law, building community, freedom, democracy, etc. In other words, the American ideology has to do with the best beliefs/stories that America tells about itself. This ideology is the foundation of what it means to build community. Community exists only within a framework where these values are fostered. If adult education is separated from the American ideology, it serves only as a socializing agent of adults into the status quo (banking education, or education for domination).

Democracy within the American ideology means a way of life, an orientation toward living within community. Living within community requires preparation for a democratic way of life. Democratic adult education, as praxis, requires students to participate in problem-posing education, i.e., solving real problems within their own communities. (20) This education goes beyond skills acquisition (which are necessary) and the technical aspects of the educational process. By technical we mean implementing what is prescribed by others. Democratic adult education, as praxis, has to do with broader questions, questions which affect the lives of the participants themselves. (21)

Creating democratic community needs a different kind of discourse (other than a technical discourse of educational practice). It requires a moral discourse. Purpel (1993) discusses moral discourse as "forging a moral vision- one that can inform and energize our political will and educational strategy" (p.282). We interpret Purpel to mean that "forging a moral vision" relates to the American ideology. Within this vision, educational practice maintains its emancipatory intent.

There is a strong tradition of radical pedagogy within adult education.(22) Eduard Lindeman stated, in 1944, that adult education is an extension of academic education:

> Adult education begins where academic education leaves off. If academic learning does not motivate its participants for adult education, then academic education must be regarded as partial and incomplete. The purpose of adult education is to prevent intellectual statics: the arrested development of individuals who have been partially educated cannot be prevented otherwise (Lindeman, in Brookfield, 1987, p. 101).

By this Lindeman means if education stops with academics only, individuals are not educated for life. Academics provide the foundation for practice, but are not practice itself. Thus,

> Adults need to learn to make important choices respecting the issues they are obligated to confront... without a sense of responsibility toward choice-making among the adult citizens, there can be no effective democracy (Lindeman, in Brookfield, 1987, p. 102).

Effective choice-making can only take place when alternatives/possibilities are understood. Problem-posing education does just that, i.e., as pedagogy, it provides the possibility of seeing life differently, providing alternative perspectives which can influence choice. Alternative perspectives are possible when students begin to question what is taken for granted. Giroux (1992) refers to this as a way of "questioning received institutions and received assumptions" (p.10). By "received", Giroux is referring to knowledge treated within the banking notion of education.

From a radical perspective then, education is a moral undertaking and hence it is an ethical endeavor. Radical philosophy reconceptualizes education within a democratic framework (the American ideology) and Freirean pedagogy is the foundation (problem-posing, alternative perspectives, choice-making).

THE EDUCATIONAL CONTEXT:
SOCIETY AND THE FUTURE

As a culture, we have struggled to live a democratic life, to have a society that is just. Lindeman (1937) observed the need for "increased awareness of the self and of other selves, directed toward social justice" (p.76). Today, disparities continue to exist between groups, and, in some cases, have grown wider. As we have suggested in previous sections, radical (emancipatory) philosophy offers adult educators a means of striving toward social justice, toward a democratic life for all, toward the utopian ideal. The utopian ideal posits possibility, i.e., the possibility that life situations can be other than what they are. If this utopian vision is not present, we are condemned to remain where we are.

Lindeman, writing in adult education during the first half of this century, expressed concerns about society and its future that continue at present. He stated then that he did not see how

> we can hope to sustain a progressive society and avoid the disasters of revolution unless we find ways of shortening our cultural lag - that is, the distance between our technological advances and our cultural values. That is, I assume, one of the principal responsibilities of education" (Lindeman, 1944, p.111).

Lindeman viewed adult education as education for social change, as a laboratory for democratic experience.

During this century technological changes have had a dramatic impact on society as a whole, as well as on the lives of individuals. In some cases, individuals and groups feel a sense of loss, a sense of disempowerment, over their lives and social context. The widening of the "cultural lag" to which Lindeman referred suggests that individuals are not fully cognizant of the social context in which they live and are not engaged in problem-posing education through dialogue, leading to social action. Education, in Lindeman's view, should be responsible for engaging students in such a way as to raise social consciousness and close the gap between technology and our cultural context. Emancipatory education, as practiced by Freire, can lead to such consciousness raising and social action in order to transform society toward a more just and democratic way of life.

As a result of technological change, we live in a global community, challenging us with new global realities. Cummins and Sayers (1995) suggest that in these new global realities we find that diversity of people and diversity of thought are the norm. Such diversity can be found in a myriad of realities: cultural, linguistic, scientific, technological, ecological, and existential. By existential realities Cummins and Sayers mean the sense of fragility we experience in our relationships with the physical and social environment that we perceive as changing and uncertain. Radical educational praxis, i.e., education as problem-posing, education for social transformation, better prepares individuals for a rapidly changing and pluralistic society. Learners who see their world as changeable, as problems to be considered and solved are more likely to transform the world in which they live.

Within the tradition of radical educational philosophy, what do learners need to know in order to thrive and flourish in the future? What are the needs of learners and citizens of the twenty-first century? Wink (1997), writing within the field of critical pedagogy but not specifically concerning adult education, identifies future needs that can be addressed by the radical (emancipatory) educational philosophy and practices discussed in this chapter:

> - We will need bilingual/biliterate students who love to read, can reflect critically, and live their lives with passion and action.
> - We need collaborative, lifelong learners who are responsible for their own learning and understand that it comes from their lived experiences.
> - We need students who can generate new knowledge and apply it in unknown ways.
> - We need students who can write and rewrite their world from a pluralistic perspective, students who can pose problems, and solve problems with technology that stretches beyond our wildest thoughts.
> - We need students who know how to access, interpret, and critically use new and emerging information.
> - Above all, our students will need to be able to work in a multilingual and multicultural society. The students who will thrive socially and economically are those who bravely cross borders: cultural, linguistic, classist, sexist, and racial. (p.146)

The challenge for educators at all levels of learning will be just as great as the challenges cited above for students. The challenge will be centered on how to "expand the basis for dialogue and community without erasing a politics of difference" (Giroux, 1994, p.59). Weeks states

> we may not be able to find, indeed we should not seek, a single way of life that would satisfy us all. That does not mean that we cannot agree on common political ends: the construction of what can be best described as a "community of communities", to achieve a maximum political unity without denying difference (quoted in Giroux, 1994, p.59).

"To achieve a maximum political unity without denying difference" will be a most difficult task. The current ideology within American society suggests that we are a color-blind society, all of us have the same opportunities to succeed. Hard work and effort is what allows us to move ahead. Yet, given the complexity of our society, the national economic outlook, notions of the global economy legitimating legislation favoring corporate interests, a service economy fueling minimum wage employment and the demise of the middle class through the decline of industry and living wages, the widening gap between the haves and have-nots, and a backlash against multiculturalism (recognition and acceptance of difference) through a discourse of what Giroux (1994) calls "imaginary unities of common culture and national identity" (p.57), etc., these complexities (and we have only scratched the surface) clearly identify the political world in which we live (Koetting, 1997). It will take a radical pedagogy to counter the common sense notions of our society. It will take a pedagogy that will place the taken-for-granted at the center of investigation, and help give voice to people traditionally disenfranchised (an emancipatory praxis, a "pedagogy of the oppressed").

Throughout this chapter we have argued for education as possibility, education as emancipatory, education as transformational. The future demands no less. Adults are the hope for the future because they are in positions to shape their own lives and the lives of others in their communities as Torres suggested in the opening quote. Radical education gives voice to human beings, as Freire so aptly stated in the second opening quote, fulfilling the human need for expression that can change the world.

We close with a quote from Eduard Lindeman (1944), a visionary in the field of adult education. His ideas are as radical today as they were in first half of this century:

> ...adult education is always futuristic. The needs with which it deals are those which are emerging. The horizon of adult education is always tomorrow. Its orientations are not those comforting perspectives which allow intellectuals to withdraw from life. On the contrary, adult education is a daring challenge to life that is to come. Basically, adult education rests on the assumption that human resources may become compatible with human needs. Either we possess the intelligence to deal with the problems which we have created or we have not. If we have not, then all education is a kind of hoax. If on the other hand we can make our intelligence commensurate with our problems, then education becomes again the liveliest of human engagements (p.103).

ENDNOTES

1 Some of the ideas in part I of this chapter were explored in Koetting (1979).

2 For Freire, the relationship between theory and praxis is action oriented. When the two are split, verbalism or activism result. Praxis is not merely a substitute for the term "practice." Practice denotes "what I do," or "what I should do," without any necessary reference to theory. Praxis, on the other hand, is inseparably related to theory.

3 Freire's concern is with literacy education for the peoples of emerging countries. Generally, the oppressed people are wrapped in a "culture of silence" wherein "the metropolis speaks, the dependent society listens." The oppressed society receives from the dominant society a pre-processed and pre-digested reality, the major avenue of transmission of the reality-package being the educational system. In the case of the pre-processing of reality within the director society the communications media in general represent the major source of transmission (also cf. Smart 1976, p. 170).

4 Horkheimer (1972) states it similarly:

> But there is . . . an essential difference between the individual and society. The world which is given to the individual and which he must accept and take into account is, in its present and continuing form, a product of the activity of society as a whole. The objects we perceive in our surroundings - cities, villages, fields, and woods bear the mark of having been worked on by man. It is not only in clothing and appearance, in outward form and emotional make-up that men are the product of history. Even the way they see and hear is inseparable from the social life-process as it has evolved over the millennia. The facts which our senses present to us are socially pre-formed in

> two ways: through the historical character of the object perceived and through the historical character of the perceiving organ. Both are not simply natural; they are shaped by human activity, and yet the individual perceives himself as receptive and passive in the act of perception (pp.199-200).

5 Freire (1973) distinguishes between adaptation and integration to society. Adaptation reduces the person to an "object" of society; integration sees the person as "subject," who not only adapts to social context, but has the critical capacity to make choices and transform that context (pp.3-5).

6 Also, cf. Joel Spring (1975), especially chapter three, "The Growth of Consciousness: Marx to Freire", pp.61-80.

7 Freire proposes that the learning context must present individuals with the possibility of reflecting upon the "process by which reality is apprehended" so that they can go beyond their original distorted understandings, i.e., beyond the seeming natural order of things (cf. Smart, 1976, pp.170-171).

8 cf. Arnold Wesker, Words as Definitions of Experience (1976).

9 Freire's description of the subject here is essentially a description of the "learner" within the behavioral model of education, i.e. a passive, re-active agent within the educational setting.

10 It is not true knowledge in the philosophical (epistemological) sense because it is only information/data, it doesn't belong to the subject, it is someone else's view of reality, i.e. what someone else calls knowledge and culture.

11 Elsewhere, Freire extends the thought in the passage just quoted:

> At home, as husband and father, I cannot be the owner of my wife and children, nor at school, as teacher, can I be the owner of my students. I cannot 'enter' into their beings in order to move them toward the 'ways' which seem best to me. If I do so, I am their dominator and they are mere 'things' which I possess; dialogue and true love are impossible (Cultural Action: A Dialectic Analysis. Cuernavaca, Mexico: CIDOC, 1970. CIDOC Cuaderno No. 1004, as quoted in Grabowski (1972) Paulo Freire: A Revolutionary Dilemma for the Adult Educator.

12 The students-teachers, in presenting their own interpretations and understandings of their "context," are naming their reality, as they perceive it. For Freire, "naming" reality has a "creative and transformative" connotation. Anyone standing in the way of "humanization," whether consciously/unconsciously, becomes, in Freire's use of the term, "the oppressor." (cf Stanley (1978, p. 225), and Wesker (1976).

13 Within a critical theory framework, the paradigm for knowledge is dialogue. Habermas (1973) states that dialogue is "a communication in which the understanding subject must invest a part of his subjectivity, no matter in what manner this may be controllable, in order to be able to meet confronting subjects at all on the intersubjective level which makes understanding possible" (p. 11).

14 Denis Goulet, in his introduction to Freire's Education for Critical Consciousness (1973), draws the distinction between Freire's notion of problem-posing education (wherein the natural, cultural and historical reality in which the subject is immersed is seen as "problematic") and the "problem-solving" view of education, wherein

> An expert takes some distance from reality, analyzes it into component parts, devises means for resolving difficulties in the most efficient way, and then dictates a strategy or policy. Such problem-solving, according to Freire, distorts the totality of human experience by reducing it to those dimensions which are amenable to treatment as mere difficulties to be solved. But to 'problematize' in his sense is to associate an entire populace to the task of codifying total reality into symbols which can generate critical consciousness and empower them to alter their relations with nature and social forces (p. IX).

15 Freire (1970) states that

> In all the stages of decoding, men exteriorize their view of the world. And in the way they think about and face the world -fatalistically, dynamically, or statically- their generative themes may be found. A group which does not concretely express a generative thematics -a fact which might appear to imply the nonexistence of themes- is, on the contrary, suggesting a very dramatic theme: the theme of silence. The theme of silence suggests a structure of mutism in face of the overwhelming force of the limit-situations (p. 97).

16 cf. Freire, (1970, pp. 100-118).

17 Freire's notion of "limit-situation" is important here. The subject, as a conscious being, aware of self and the world, exists in a "dialectical relationship between the determination of limits" and his/her own freedom. Freire (1970) states

> As they (i.e. the subjects) separate themselves from the world, which they objectify, as they separate themselves from their own activity, as they locate the seat of their

> decisions in themselves and in their relations with the world and others (the subjects), overcome the situations which limit them: the 'limit situations'. Once perceived by men as fetters, as obstacles to their liberation, these situations stand out in relief from the background, revealing their true nature as concrete historical dimensions of a given reality. (Subjects) respond to the challenge with actions... directed at negating and overcoming, rather than passively accepting, the 'given' (p.89).

The critical understanding here is: how do subjects perceive the situation at a given time? As a given? As fetters? The subject must be aware of the limit-situation in order to overcome it.

18 Cf Freire and Macedo, in Leistyna, Woodrum, and Sherblom (1996), pp.199-228. Also see Freire and Macedo (1987), chapter 3 (pp. 47-62).

19 Rose (1989) states this position quite clearly as well: "Discussion... you could almost define a university education as an initiation into a variety of powerful ongoing discussions, an initiation that can occur only through the repeated use of a new language in the company of others" (p.192).

20 Apple and Beane (1995) discuss conditions on which democracy depends and how these conditions relate to democratic educational practice (pp.6-7).

21 For an example of skills acquisition learning divorced from real life context, see the discussion of adult ESL instruction in Koetting and Milon (1996).

22 See Elias and Merriam (1995), pp. 139-145, and 225-234 for discussion of the historical roots of radical adult education.

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Chapter Eight

A Challenge for Women: Equal Power
A response to : Feminism and Adult Learning: Power, Pedagogy, and Praxis
by Elizabeth J. Tisdell

Dorothy Trusock
Arkansas State University

A CHALLENGE FOR WOMEN: EQUAL POWER

A Response

Dorothy Trusock

Women are nurturers and men are gatherers/ leaders is an age-old, yet valid, theory echoing the hunter/gatherer theory. If women in adult education are going to assume the leadership/hunter role they begin with their experiences and in places where they can make a difference, their homes, their educational institutions, and their children.

Critical theorists (Gutch, 1997) maintain that educational instituitions reinforce and seek to maintain the oppression of minority groups. Consider your own educational systems. Who are the majority of the school board members, the administrators? Statistically, these groups have been white, male-dominated. They are the power brokers seeking to maintain the status quo. The platform of the critical theorists is site-based management which is a team approach to school administration. Site-based management is a form of shared governance in which the vested parties participate in the decision process. In a school district, each building (site) organizes a management team to assist the principal with decision making. The members of the team are those who have a state in the site: parents, teachers, and students with the principal in as exofficio capacity. Others who might be included would be social workers, probation officers, business leaders, school board members, or health-care professionals. Anyone, who is a stake holder in the education of children may participate.

Women are so reluctant to participate in these activities leaving the power base to other people. Although women frequently complain about being disenfranchised. Why are women neglected, disenfranchised? The answer is simple. Women allowed it to occur; women encouraged it; women permitted it. Yes, we are at fault; we are our own worst enemies.

This phenomenon of twarting ourselves and blaming others is as old as Adam and Eve. In a recent newspaper article, "*Lopsided Lessons*" the writer noted that "according to women who "made it," reasons for this congruity include society's reluctance to accept women as leaders, a lack of self-confidence in women themselves and the pressure on women to forsake careers for their families - factors that aren't unique to (the field of) education" (Kladko, 1998). Until we are willing to equalize power by accepting positions, and the subsequent responsibility, we will never be equal in power, prestige, or paychecks.

Neither can women wait for universities to develop courses designed to deal with power relations based on gender. The current curriculum in Higher Education is based on the values and needs of the dominant group, white males. Only recently have women surpassed men, in numbers, on college campuses. Many Higher Education curricula have Women's Studies programs which are less frequent in the South than in other parts of the country. These programs are, however, as one researcher pointed out - a starting point. She further notes "there have been various movements across Higher Education to somehow bring the female voice to the overall curriculum. Projects designed to change the curriculum in order to bring the scholarship on women into the whole curriculum have been variously labeled 'mainstreaming,' 'integrating Women's Studies into the curriculum,' and 'gender balancing the curriculum.' These labels attached to the attempts to bring women's perspective into the main are all problematic because they imply that curriculum change through Women's Studies follow a simple prescription for attachment when in fact Women's Studies cannot just merely be assimilated into the or co-opted by the dominant culture" (Korn,1991). Korn goes on to state that "mainstreaming" trivializes women. Trivializing women and other minorities has long been the mainstay of curriculum developers at both the k-12 and college levels. Universities are gender-biased institutions whose dominant goal remains: maintain the status quo. Universities are run by white, anglo-saxon, protestant (WASP) males. Women are accorded token positions in the power structure, but are hired by predominantly WASP males and in order to maintain their positions are expected to maintain the status quo established by the dominant group. In fact, it would be safe to assert that most women hired in institiutions of higher education have so internalized the values of the dominant culture as to be indistinguisheable from their male counterparts in theory and in practice.

If things are going to change, adult education students will need to take the leadership. Change will only occur from within not without. The emancipation of women will come when women are willing to embrace the struggle. The initial struggle is the need for woment to admit that they are their own worst enemies. Like the alcoholic and drug addict, the first step in change is acknowledging the problem. When we take the first step, then and only then, will we be able to make some gains. This is the ultimate "**NO PAIN, NO GAIN**" for women.

The Feminist pedagogy *literature* is beginning to have an impact on *the field of adult education and offers new strategies for challenging* power relations *based* on gender, race, *and class* in the *adult learning* environment.

Feminism and Adult Learning: Power, Pedagogy, and Praxis

Elizabeth J. Tisdell

We were in an adult learning class. There were eighteen students in the class, thirteen women and five men. I was a student in the class, and our task on that night was to break into four small groups to discuss and then present or act out a particular theory of adult learning. Members of **my** group had done their homework well; we had a good handle on Bandura's social learning theory, the theory that we were to present, so we busily began planning our presentation. We decided that Paul, the only male student in our group, would be the narrator while the rest of us would act out what he, as narrator, explained. As each group made their presentations, we were entertained and amazed by both the creativity of our peers and what we had learned in the process about adult learning theory. But when all was said and done, the not-so-readily apparent dynamics were-, to me, far more fascinating, Even though there were two to three times as many women as men in the class and in each group, every group had done what my group had: chosen a male student for the lead role in the presentation.

It was not that each group consciously decided that the person in the lead role should be male. After all, such choices are usually made unconsciously, and Often it does not matter how "politically correct" or intellectually sophisticated one's rational thinking is about gender, race, or class issues. In fact, in the scenario described above, I was the one who suggested quite offhandedly that Paul be the narrator. I was not thinking that we needed a male leader, nor was I even thinking about the fact that Paul was male. Rather, I was intent on the task at hand-how to put our skit together to portray Bandura's social learning theory. One might think that this is an isolated instance. After all, somebody had to be in the lead role, and it just happened to be Paul this time. True enough, but when all four groups also chose a male for the lead role, especially when the number of males was so limited in this class, it seemed that there was something more going on than met the eye.

Situations like these are not merely coincidental. It is no secret that males (and others who benefit from systems of privilege in our culture, such as those who are white, middle-class, or able-bodied) are often chosen for leadership positions over females (or racial minorities, members of the working class, or people with disabilities).in the professional world of work. But they are also more often in leadership roles, either overtly or covertly, in less formal situations, such as in voluntary organizations, in social gatherings, and, as we have seen in the above vignette, in the adult education classroom. It is not necessarily that these males consciously "take over" the groups in which they participate, or that women (or members of those less privileged populations cited above) consciously acquiesce or set the males up to be in leadership positions instead of themselves.

This process of putting (mostly white) men in either informal or formal leadership positions is instead more unconscious in nature. It is probably a result of the fact that we are, after all, accustomed to having men in leadership positions in all places in our society. The adult education classroom is no exception. Men, especially white men, have been socialized Lo be in leadership roles. Not only do they often willingly volunteer for such roles, but they also have been socialized to speak with a more authoritative style than women, which makes them more likely to be chosen for such roles. Women, on the other hand, have been socialized to be in support roles, to defer to men, and to take care of people, sometimes at their own expense. They may contribute to the process of putting men in leadership roles by suggesting a particular man for one of those roles, especially if they perceive that he wants to be in that role, in order to take care of him. Or women can simply refuse to volunteer for a variety of reasons. No matter what the reasons are, the reality is clear; In general, males and those who benefit from greater privilege in our society because of their race, class, age, or experience have more power than do women, racial Minorities, and members of the working class in the adult education classroom. The question is, What can be or is being done about it?

The role of adult education in changing the nature of unequal power relations between privileged and oppressed groups is a concern expressed in the adult education literature (for example, Collard and Law, 1989; Cunningham, 1988; Freire, 1971). Cunningham (1988) has argued that adult educators have an ethical responsibility to create environments where people can come to an understanding of how the realities of their lives were created. This means helping people explore what the nature of structured power relations has to do with the realities of their personal lives. For example, what does being born black, or being born into a working-class family, or being female from a particular religious tradition mean in regard to how much opportunity, power, or control one has in one's family, workplace, and personal life? And what are the spoken and unspoken rules regarding how an individual from one such background is supposed to act in groups (including classroom groups) with people who have different status? The creation of an environment where students can examine the connection between their personal situations and the structured power relations between privileged and oppressed groups in our society leads to a more conscious and informed understanding of their lives and may contribute to their emancipation.

The question of how best to educate for social transformation has no easy answer. It has long been an issue for adult educators interested in emancipatory education. The recent feminist pedagogy literature offers new insights that may prove useful for adult education practitioners who try to educate for social transformation. In order to outline how feminist theory and feminist pedagogy can offer new insights both to the field of adult learning and to those educators interested in educating for social transformation, the following discussion has three parts. First, an explanation of feminist pedagogy and an examination of its underlying assumptions are provided. Second, how feminist theory and pedagogy offer new insights for an understanding of learning in adulthood is considered. Finally, the impact of feminist pedagogy literature on the field and the implications of incorporating feminist theory and pedagogy in the practice of adult education are discussed.

What Is Feminist Pedagogy?

A wide body of literature reflects the orientation known as feminist pedagogy. While the various strands of feminist pedagogy have been influenced by different educational models, all strands share a concern with the following issues: (1) how to teach women more effectively so that they gain a sense of their ability to effect change in their own lives, (2) all emphasis on connection and relationship (rather than separation) with both the knowledge learned and the facilitator and other learners, and (3) women's emerging sense of personal power. All of the feminist pedagogy literature is emancipatory in the broad sense in that it is concerned with women's personal empowerment (Hayes, 1989; Maher, 1987).

However, it is important to point out that not all of the feminist pedagogy literature deals with the nature of structured power relationships or with women's collective experience as an oppressed group. The strand of the feminist pedagogy literature that stops short of dealing with structured power relations deals only with women's personal empowerment from a developmental-psychological perspective. Maher (1987) has suggested that the wide body of literature coming to be labeled feminist pedagogy can be divided into two major subgroups that have been influenced by two major educational models. She called these two models the "liberatory" model and the "gender" model and examined the strengths and weaknesses of each. The philosophical assumptions of each of the models are examined below.

Liberatory Model. The liberatory or emancipatory model of feminist pedagogy deals with the nature of structured power relations and interlocking systems of oppression based on gender, race, class, age, and *so on*. In particular, versions of the liberatory model attempt to account for and deal with why it is that women (and minorities) are often silenced or absent or that their contributions are overlooked or discounted in the public arenas of our society, including government, industry, education, and in the classroom at all education levels. These models of feminist pedagogy have critical theory and the work of the neo-Marxist education theorists, along with feminist reinterpretations of those theories, at their root. Feminist education theorists who write from the perspective of the liberatory model have been heavily influenced by Freire's (1971) work, but they have also been critical of Freire and Marxist education theories because their primary focus has been on class-based oppression. Freire and his followers have not dealt adequately with oppression based on gender, race, or interlocking systems of oppression such as gender and race, or gender and class, or gender, race, and class.

Most feminist emancipatory education theorists operating from the liberatory perspective are influenced by a socialist-feminist or feminist materialist theoretical understanding of society and its power relations. The underlying philosophical assumption of feminist materialism is that the material realities of people's lives-the physical realities of maleness or femaleness, race, material needs for food and shelter, and so on-shape or affect all other aspects of people's sociocultural lives, including their values (Chafetz, 1988).

Consider education as a sociocultural value. There is likely to be a difference in the value that a white middle-class male versus a black working-class woman with two children place on education because of the difference in the material realities that inform each of their lives. Consider the experience of both of them when in an educational situation. In order to even be able to take

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part in that educational activity, the black working-class woman is much more likely than the male to need someone to take care of her children. Once child care is arranged and she is present for the educational experience, she and the white middle-class male are likely to have very different experiences in the situation. The white middle-class male will probably feel much more validated by the experience. After all, most of the so-called experts in any field of study are likely to be white middle-class males, and most of the examples used in the books and curriculum materials are probably about people who are also white and middle class. Society at large has been taught to value what people that look, think, and talk like him have to say. But for the black woman, neither "the experts" nor most of the examples used in the books are about people that look, think, or talk like her. Moreover, she has probably been taught that her speech pattern is "incorrect," and she has to learn to write and speak in a style that some other group has determined is "correct"; therefore, the society is not predisposed to pay that much attention to what she has to say. In addition, because of her working-class status, she also has less money to spend on education or educational supports such as child care, transportation, tutors, and books. if she succeeds in spite of all of these obstacles, it is likely that she will be paid less than her white male counterpart in the workplace for the same job. Thus, it is easy to understand why she might value formal education less than the white middle-class male. IL has different returns for her because of the material realities of her life-her different gender, her different race, and her different class background.

For some of the reasons noted in the above example, many feminist emancipatory education theorists suggest that the oppression of women in both the paid work force and the domestic labor realm is reproduced by events in the classroom. Because the curriculum, the knowledge base, and the examples used in the books and materials are created by and are primarily about the white middle-class male experience, white middle-class males are more likely to be successful both in the education system and in a society that accords greater value to that experience. Therefore, white male privilege is reproduced by the system. Because the experience of women of all races is either absent or is presented in the curriculum in a way that reinforces their subservience, they are taught in both overt and covert ways to be subservient in the education system as well as in society. Thus, the oppression of women in general is reproduced. This is true for race and class relations as well (Weiler, 1988).

Reproduction theory accounts for how power relations in society are partially reproduced by the education system. It does not, however, account for the fact that a number of women and members of minority and working-class groups have been as successful as their white male counterparts and have assumed leadership positions both in the education system and in society. For this reason, other feminist education theorists operating from the liberatory model focus more on the forms of resistance that women and minorities adopt in order to create meaning in the education system and in a society that has been designed to help reproduce the existing power relations. Resistance theorists are concerned with how teachers and students produce meaning through their own resistance and their own cultural experience.

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Feminist resistance theorists discuss the many ways in which women and girls have resisted adoption of the values' of the white middle-class culture. In a study examining black and white working-class women's ways of knowing in community-based adult education programs, Luttrell (1989) found that the women of both races resisted placing too much importance on the white middle-class value on knowledge advanced by school authorities. Both the black and white women distinguished between common sense and intelligence. Common sense, a characteristic that both the black and white women attributed to themselves, was defined as the ability to negotiate working-class culture and to solve day-to-day problems. intelligence was not as clearly defined, but, overall, a distinction was made between school-based intelligence and "real intelligence."

Real intelligence was seen as the ability to teach oneself a skill such as how to fix a car or play a musical instrument. In defining who had real intelligence, the white women gave only male examples. They included the manual labor typical of males, such as the ability to fix mechanical items, in their examples of real intelligence, but the skilled labor required of them as women-the ability to sew, quilt, or cook-was never cited as instances of real intelligence. The black women, on the other hand, saw the work that they did as requiring real intelligence; many also specifically cited the ability to deal with racism and survive as instances of real intelligence. While the black **women defined themselves** as having real intelligence, they "attribute black men's power to black men's superior knowledge" (Luttrell, 1989, p. 43), saying that black men have the ability to convince black women to do just what the women said they would never do. Thus, even though the black women saw themselves as having real intelligence, black men's intelligence was seen as superior to their own. Both the black and white women resisted adoption of the white middle-class value of the importance of school based knowledge. But both groups adopted the gender-oppressive value of male intellectual superiority, although in different ways.

In summary, there appear to be three central themes in feminist resistance theory (Weiler, 1988). First, all people have the capacity to be the creators and producers of meaning in their lives and to resist the forces of oppression. Second, the forms that such resistance takes *are* influenced by multiple factors of oppression, including race, class, gender, age, sexual orientation, and ethnicity. Third, the various forms of resistance that people use, based on the multiple factors of race, class, gender, and so on, may sometimes propagate other forms of oppression or domination of themselves or other people.

Gender Model. The liberatory model of feminist emancipatory education focuses on the structured power relations and interlocking systems of oppression that affect women's lives both in society and in the classroom. The gender model, on the other hand, deals directly with women's socialization as nurturers. The gender model is emancipatory in the personal psychological sense, but it is not emancipatory in terms of dealing with the power relations of the larger social structure.

Belenky, Clinchy, Goldberger, and Tarule's (1986) book, Women's *Ways of* Knowing: The Development *of Self,* Voice, and Mind, is probably the most often-cited work in contemporary feminist pedagogy operating -from the gender model. The authors interviewed a total of 135 women of different races, classes, and ages about the ways in which they best came to know and learn. They found that women learn best in environments that emphasize connected teaching and learning. In these environments, women begin to recognize their own ability to think independently, to think critically, and to come to their own conclusions. It is

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also in these connected teaching-learning situations that many women come to recognize and hear their own voices.

Connected teachers, as defined by Belenky, Clinchy, Goldberger, and Tarule (1986), see the teacher as midwife. The teacher's task is to draw students out, to "assist the students in giving birth to their own ideas, in making their own tacit knowledge explicit and elaborating on it" (1986, p. 217), and to support 15. the evolution of the student@ own thinking. In connected teaching, the student begins to integrate the private and the public, the personal and the political, For example, a woman in an algebra class might finally understand how to calculate percentages when she realizes that she has always been able to figure out how much to leave for a 15 or 20 percent tip in a real-life situation. Or a woman in a psychology class might make the connection between the societal forces that reinforce male privilege when she realizes that most psychological theories have been based on research conducted with white male samples.

It is clear that Belenky, Clinchy, Goldberger, and Tarule (1986) are concerned about the personal empowerment and individual development of the student as well as how that sense of personal power can be developed through overt and hidden aspects of the curriculum. While, ideally, the relationship between the personal and the collective comes to light in the education process, Belenky, Clinchy,. Goldberger, and Tarule appear to be primarily concerned with the students' emerging sense of personal power and ability to effect change in their lives. These authors would probably argue that change in one's personal life ultimately effects social change, but they appear to be only secondarily concerned with structural change and political action. Other educators, such as those who operate with the liberatory model discussed earlier, are more concerned with the role of education in structural change, and they more directly deal with power issues not only in society but also in the classroom. As Maher (1987) has suggested, a synthesis of both the liberatory and the gender models may offer new possibilities for teaching and learning.

Feminist Pedagogy and Adult Learning

Based on the above discussion, what insights does the feminist emancipatory education or feminist pedagogy literature offer for learning in adulthood? A synthesis of both the liberatory and the gender models initially offers three primary and interrelated insights for adult learning.

First, it is clear that the feminist emancipatory education literature suggests that women may have different learning needs from men. Nearly all education systems have been initially designed for the education of men, with a knowledge base predominantly based on a rationality that was socially constructed by white males. Belenky, Clinchy, *Goldberger,* and Tarule (1986) suggest that women seem to do best in learning environments where affective forms of knowledge or knowledge that comes from life experience are valued. in short, they do best in learning environments where there is an effort to relate theoretical concepts to real-life experience.

Clearly, the idea of capitalizing on students' life experiences and relating theoretical concepts to those experiences is not new in the adult education literature. Nevertheless, the feminist pedagogy literature centers on the importance of women in particular reclaiming and validating the learning that comes from their life experience as women. Because women have a different relationship to the structures of power from that of men, there has been a tendency to dismiss or discount their learning that comes from experience in the private realm.

Belenky, Clinchy, Goldberger, and Tarule's (1986) connected teaching methods and learning environments seem to help women begin to see themselves as creators of knowledge. The creation of connected learning environments helped at least some women in their study begin to integrate subjective knowledge, where truth is perceived as personal, private, and internally derived, with procedural knowledge, where objective procedures are used for deriving or obtaining knowledge. Women who were able to integrate subjective and procedural forms of knowledge came to see themselves as more independent thinkers, and Belenky, Clinchy, Goldberger, and Tarule report that these women were more concerned with moral and spiritual values and began Lo translate their moral views and commitments into action. When attempting to solve moral dilemmas and to translate ideas into action, they tended to ask questions related to context. Thus, connected learning environments may help women see themselves as independent thinkers and constructors of knowledge, which is more likely to lead to social action.

Second, implicit in the discussion of the feminist emancipatory education literature is attention to the sociocultural context where power relations based on the interlocking systems of oppression abound. These power relations are always present and clearly affect learning. Power disparities between women or racial minorities and the white male majority are present in both hidden and overt ways in adult education curricula. As Hugo (1989), Collard and Stalker (1991), and Colin and Stalker (1991) have pointed out, literature that deals with power issues related to women and minorities is often absent in adult education curricula, and the literature that does deal with women and minorities often portrays them only in nonauthoritative roles, which contributes to the reproduction of unequal power relations in society. The feminist emancipatory education literature calls attention to these issues and underscores the importance of directly dealing with these issues in the sociocultural context-through the choice of what to include in the overt curriculum and in attending to what gets taught through the hidden curriculum by the way in which the class or education program is conducted.

Third, the feminist emancipatory education literature contributes to the adult learning literature in the direct discussion of how to deal with power issues in tile learning environment that affect the learning process. There is considerable discussion in the feminist pedagogy literature about the power disparity between the teacher and the student, and how professors, as authorities of their own knowledge, should deal with power issues that come up in their classes. Much of the literature deals with concrete examples based on experience. Since this power disparity is a central theme in much of the feminist emancipatory education literature and of interest to adult educators who want to attempt to deal with power issues and alter the nature of structured power relations in the classroom, some brief examples are in order here.

Gardner, Dean, and McKaig (1989) discuss the reality of trying to deal with power issues in a women"s studies class. Gardner, the professor of the class, discusses her effort to make a "truly feminist" classroom. She relinquished most of her authority and took on a passive role in the first part of the class because she did not want to exercise power and domination in her classroom. She found, however, that as a result of relinquishing her own authority as teacher, the feminist majority, those who considered themselves "the enlightened," dominated the class, and those students who either had less of a background in feminism or were less sure of their political position felt silenced. "The students used differences in knowledge to create a distinct hierarchy in the classroom with knowledge being a source of power over others" (Gardner, Dean, and McKaig, 1989, p. 65). A similar dynamic emerged when discussing topics of class, where women from working-class backgrounds felt silenced.

These dynamics caused Gardner to rethink her own position on the issue of teacher authority. She reclaimed some of her authority as teacher and encouraged the class members to critique the power dynamics that emerged in the class. This helped the students grapple with the nature of power relations in a concrete situation. Gardner then concluded that, as an instructor, she can use the power of her role as teacher to facilitate the emancipation of women students.

Black feminist theorist Bell Hooks also addresses this issue of teacher authority in the feminist classroom. She acknowledges that there is a power disparity between teachers and students in classrooms and that it needs to be dealt With openly. She suggests, however, that teachers can use their power in ways that enrich students by directly challenging unequal power relations based on gender, race, and class. Hooks's model of feminist pedagogy differs from the model described by Belenky, Clinchy, Goldberger, and Tarule (1986) in that her style is more confrontational.

> It is a model of pedagogy that is based on the assumption that many students will take courses from me who are afraid to assert themselves as critical thinkers, who are afraid to speak (especially students from oppressed and exploited groups). The revolutionary hope that I bring to the classroom is that it will become a space where they can come to voice. Unlike the stereotypical model that suggests women best come to voice in an atmosphere of safety (one in which we are all going to be kind and nurturing), I encourage students to work at coming to voice in an atmosphere Where they may be afraid or see themselves at risk [Hooks, 1989, p. 531.

Hooks (1989) argues that teachers need to be proactive in confronting unequal power relations. Thus, she uses the power of her role to directly challenge the unequal power relations of society. Her perspective, as well as that of Gardner, Dean, and McKaig (1989), on how to deal with power issues in higher education classrooms while bearing in mind the sociocultural context of the students and the learning situation, may offer insights to other adult educators on how to do the same in their own learning environments.

Implications for Practice

The feminist pedagogy and feminist theory literature is just beginning to have an impact on the field of adult education. While there is a body of literature that examines the nature of power relations in the adult education field, there is at present a limited literature base that specifically examines power relations based on gender and race. Colin and Preciphs (1991) have discussed the fact that the curricula in most adult education settings still represent the - white worldview. Collard and Stalker (1991) and Hugo (1989) have also pointed out that there has generally been a lack of attention LO feminist theory, which uses gender as a unit of analysis in theory development in adult education and adult learning. Hugo (1989) has suggested that feminist theory should be used

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to critique existing theories in adult education and to offer new insights to the field of adult education. The recent critiques by both Hart (1990) and Clark and Wilson (1991) of Mezirow's theory of perspective transformation (Mezirow and Associates, 1990) have been informed by a feminist analysis. Hart (1992) analyzes work and education from a feminist perspective and makes an outstanding contribution to the workplace learning literature. Thus, there is evidence that the feminist theory and feminist pedagogy literature are in fact beginning to have an impact on the field of adult education and on adult learning theory.

But the feminist pedagogy literature is also beginning to have an impact in the practical realm of adult education. As we come to better understand the ways in which women and minorities know and learn, practitioners who want to raise consciousness or challenge power relations in the adult learning environment are beginning to adopt teaching strategies intended to directly challenge structured power relations. What are some of these teaching strategies and what are the practical implications of the feminist pedagogy literature for adult educators who want to engage in emancipatory education practices?

First, adult educators who want to adopt feminist and emancipatory education practices should carefully consider how their curriculum materials for their classes or learning activities serve to challenge the nature of structured power relations based on gender, race, and class. As Wood (1988) has suggested, decisions about what, to include in the curriculum are political considerations. When choosing curriculum materials to address issues related to women and racial minorities, one might consider if such materials examine these issues from the perspective of unequal power relations or from the standpoint of gender or racial differences only. Since books related to content areas often do not include chapters dealing with women and minority issues, it may be necessary to include additional books or articles that specifically address gender, race, and class issues related to the course content or learning opportunity.

Second, adult education instructors who want to challenge structured power relations based on gender, race, and class need to adopt teaching strategies that contribute to the achievement of this goal. Instructors must develop and experiment with teaching strategies that prove over time to be emancipatory. As Belenky, Clinchy, Goldberger, and Tarule (1986) found, teaching strategies that unite theory and practice, that value affective forms of knowledge, and that require reflection on how the course content relates to students' life experiences seem to contribute to the ability of women to find voice. Such an approach may also work for minority students. However, the adoption of such an approach does not mean that critical reflection and discussion of highly theoretical material are unnecessary or impossible in a feminist or emancipatory education classroom, or that students in such classrooms are not challenged (Hooks, 1989). Rather, discussion of highly theoretical concepts must be integrated with a consideration of how they relate to the lives of real people, including the students in the class. Such an approach is not only intellectually stimulating, it also makes the educational experience more meaningful and may be more likely to lead to social action.

Third, while the choice of emancipatory teaching strategies is an individual decision, it is worthwhile for all university departments to develop new courses specifically designed to deal directly with power relations based on gender, race, and class. Development of new learning opportunities dealing with these issues is important, but integration of these issues into the existing curriculum and learning activities is also important for all content areas. Adult educators

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outside academia might also consider the development of programs that deal with power issues related to their own co@tent areas, such as how these issues might be addressed in the workplace. n

Finally, adult educators who are interested in challenging unequal power relations based on gender, race, and class may attempt to address the ways in which their own unconscious behavior in the learning environment either challenges or reproduces society's inequitable distribution of power. We have all unconsciously internalized to some degree the values of the dominant culture. In attempting to increase our consciousness about power relations in the classroom, we may want to consider such issues as the gender, race, and class of the majority of characters in our illustrative stories and examples, who are affirmed (by both facilitators and students) *as leaders of* the class and how, with whom we have more eye contact, and on whom we rely to carry the discussion (Tisdell, 1992). We may want to watch ourselves on videotape or consider inviting a trusted colleague or friend to observe the way in which we conduct a learning session, paying attention to these issues. One cannot change what one is not conscious of, and the reproduction of power relations happens largely through unconscious mechanisms.

an In conclusion, the feminist pedagogy literature is in fact beginning to have all impact on the field of adult education. In the coming years, as theorists continue to use feminist theory to critique present theories of adult learning, those theories are likely Lo be revised. Further research on the adult learning to patterns of women and members of minority groups may also lead to the development of new adult learning theories. And as practitioners continue to adopt of the principles of feminist pedagogy in their own teaching, there may be an increased sensitivity to gender and minority issues among students and practitioners, leading to even greater insights into the nature of feminist pedagogy and the education of women and minorities. Thus, we look to the future with a growing awareness of gender and minority concerns. May this growing awareness help lead to the emancipation of ourselves and our students.

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Chapter Nine

Emerging Perspectives: Transformational Education Instructional Methods

Margaret Tobin
University of Manitoba

Dorothy Becker
Counsellor
Spirit's Call

Emerging Perspectives - Transformative Education

Instructional Methods and Practical Applications

By

Margaret Tobin and Dorothy Becker
University of Manitoba Counselling Service and Spirit's Call

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I had a dream
That honey bees were making honey in my heart
Out of my old failures.
Beyond the right or wrong there is a field
The field is freedom
I'll meet you there.

INTRODUCTION

These words convey some central themes of the new paradigm that we see emerging the field of adult education today. They combine a variation on thoughts from Rumi with part of another verse (unknown reference) and are a modification of a poem spoken by Rachel Naomi Remen in her presentation on "Kitchen Table Wisdom - Stories That Heal" at Body & Soul Seattle in April of 1997.

For us, these lines beautifully synthesize aspects of the transformational perspective that is emerging in adult education and in many other fields as well. The poem expresses the freedom and possibility available to us when we transcend dualistic thinking and shows how "failures" in the dualistic framework of "right and wrong" may become precious gifts when we take the perspective that all experience has value for the learning it provides. These words also express how the whole is greater than the sum of its parts, in that the order and synergy of a bee colony in which each creature accomplishes a specific task manifests a result that none could have created alone.

As practioners who now have a transformational focus as the primary emphasis in all of our work, we both began our careers with traditional training - Margaret in social work and Dorothy in theology. We practiced from those theoretical bases for many years. However, as our work evolved, we each consistently sought more effective and meaningful ways of living and working. Throughout this time, some basic principles have been important to each of us, though expressed in different ways. These have included honouring the worth, dignity and right to self determination of every individual, balancing and integrating all aspects of human knowledge and experience, contributing to a more just world, acknowledging a spiritual dimension of existence and a commitment to our own personal growth.

We met at the University of Manitoba Counselling Service in 1994. Out of the powerful synchronicity of our beliefs and intentions, we began to develop transformational programs for adult students using the title "Explorations of the Self". We have been refining and developing this program since its inception four years ago.

The initial format for "Explorations of the Self" was an eight week group offered to university students through the University of Manitoba Counselling Service. The student program has been run every semester since its inception and continues to be popular. We also have designed a variety of "Explorations of the Self" programs to include the broader community of adult learners along with university students. These have been offered numerous times as one day workshops and residential weekend retreats. They have been delivered in various locations in western Canada through active collaboration and partnering between the Counselling Service and organizations outside the university - Woman Healing for Change in Manitoba and Spirit's Call in British Columbia. Thus we have directed our efforts both to bringing transformational methods into mainstream education and also to providing credible transformational learning opportunities for the broader adult population, as the conclusion to chapter 22 suggests.

Consistent with the structure of the rest of this textbook, the purpose of this chapter is to outline practical applications of the theoretical ideas put forward in the two preceding chapters. We will relate our ideas to instructional models currently available in the adult education literature. We will list some specific areas of interest that are part of the transformational perspective. We will present the holistic model that provides the conceptual framework for all of our work. We will describe in detail the intentions, specific descriptions and possible outcomes for the transformational methods that we use. Personal examples from our own work and life experience will be included. The appendix contains a few examples of the wide range of transformational programs currently available to adult learners.

INSTRUCTIONAL MODELS

Theoretical Frameworks - Learner centred and Transformative

The theory and practice of the transformational perspective may be linked to the other adult education approaches outlined in this book by relating it to models already established in the field. Using a framework of instructional models, such as those outlined by Joyce (1996), the learner-centred model offers one way of describing this new area. It proposes use of teaching methods which offer opportunities for learners to reflect on and learn from life experience. As Joyce suggests, enhancement of the growing self is a key part of the instructional process. Modelling rich states of growth is vital. The transformation position offered by Miller and Seller (1985) in their book on perspectives and practice in adult education curriculum provides further elaboration of this approach. A primary focus of teaching and learning is the continuing development and transformation of the self - both of the learner and of the educator. Importance also is given to the development and evolution of collective human consciousness. In the practical applications of these ideas that are emerging today, "healing" (of a limited or wounded self) and learning often are referred to together.

Writers whose work was discussed in chapters 22 and 23 refer to the human capacity to reflect on and learn from personal and collective experience, the freedom to grow and develop personal potential and the intention to create a different society and a new world. William Doll (1993) postulates that transformative learning is based on learning from the personal experiences of life. Doll considers that human beings are living systems - open systems - with the capacity to transform, through learning, to greater complexity and thereby reach higher levels of consciousness. Krishnamurti (1964) wrote of the potential to learn from everything in the service of finding the freedom to grow into one's fullest self and to thereby create a different society and a new world. Csikszentmihalyi (1993) takes the evolutionary perspective that human development is the growth of complexity of consciousness - the integration of more of what has previously been left out. Robert Carter (1992) emphasizes the feature of our knowing as constantly changing, based on self-reflection and constant critical reassessment of our present position utilizing our capacity to feel, to care and to value. For us, the lines that open this chapter are a poetic synthesis of these ideas.

Practical applications of these ideas abound in the increasing proliferation of programs available to adult learners today. Opportunities to explore transformational themes are available through a multitude of popular books, audio and videotapes, media programs and on the Internet, as well as in degree and non-credit programs in a variety of educational institutions. The themes which are addressed may be considered in a number of broad and often overlapping categories. These include:

> health and healing (mind/body wellness), spiritual attunement (including integration of Eastern and Western approaches), self discovery and personal growth, women and spirituality (including the feminist perspective), relationships, arts and creativity (art, writing, music, dance, drama) death and dying, Indigenous ways (including Shamanism), body disciplines (including marital arts, massage, etc.) corporate and organizational development (leadership, etc.), domestic arts (practical applications) and nature, ecology and the environment (global impact).

Many practitioners, educators and writers from various disciplines are delivering programs in the areas listed above in a broad spectrum of settings.

Conceptual framework - holistic model

As practitioners in the area of transformational teaching and learning, our primary intention in this chapter is to convey specific information about how educational experiences may be structured to support transformative learning. In describing the instructional methods we use, we will suggest the underlying intention, offer descriptions of practical examples and indicate possible outcomes for each of the methods discussed. We hope that these methods will be useful to educators who are interested in incorporating transformative approaches in their own work with adult learners and that these basic descriptions might inspire others to generate their own creative applications of the principles outlined here.

As a framework for the practical application of these ideas, we provide a holistic model which brings together three interconnected dimensions of the self - the conscious, unconscious, and higher self. The integration of these aspects forms a whole that is greater than the sum of the parts and is energetically interconnected to "all that is". This is a human reflection of the inter-relatedness of everything in the universe, as suggested by recent findings in quantum physics and the "new sciences" discussed in chapters 22 and 23. This model is drawn from a variety of sources. These include transpersonal psychology (Brown, 1983) contemporary documentation of ancient wisdom (Bopp, 1984; James & James, 1993; Yardley, 1991) and modern metaphysics (Dugan, 1991 & 1995; Gawain).

The following graphic provides a visual representation of this holistic model:

3 circles graphic

In this model. the conscious mind represents the thoughts and functioning of which we are consciously aware in any given moment. The conscious mind also is the domain of reasoning and linear thought - the "left brain" dimensions, to use that formulation. The unconscious mind is the domain of memory, emotion, intuition, creativity, and involuntary body functioning such as blinking, breathing, physical movement, organ functioning and blood flow. The relationship proposed here between the conscious and unconscious aspects of the self offers insight regarding the strong connections between the mind and body and therefore the frequent linkages between healing and learning in the popular literature and in the widespread range of self-development programs emerging for adult learners today. In Jungian terms, the unconscious also contains the "shadow" aspects of self.

The model presupposes a spiritual dimension of existence. The higher self represents our connection to the spiritual realm, to source, to universal life energy, or to whatever definition of spiritual connection people choose to make. An important aspect for human development is support available from the spiritual dimension. Ancient traditions incorporated this perspective in many areas of life. (Bopp, James, Yardley). Larry Dossey's (1993) work in the area of the healing power of prayer provides a contemporary example.

Matter as energy

Another central feature of the holistic model is the interpretation of matter as energy, in a continuous non-static state, and of the energetic and vibrational interconnection of the physical and spiritual dimensions. In *The Holographic*

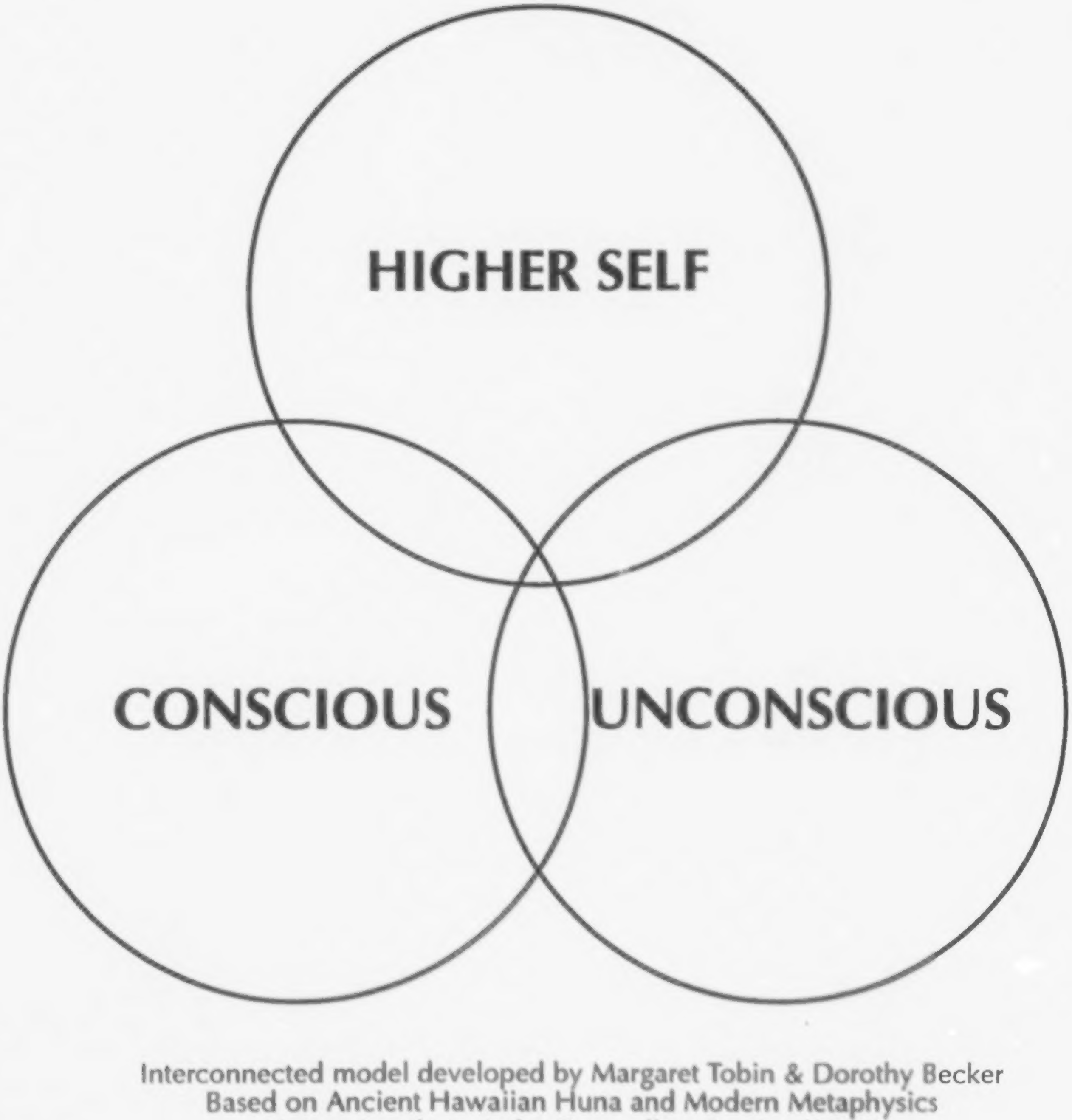
Universe, Michael Talbot (1991) draws on the work of scientists such as University of London quantum physicist David Bohm, (1951, 1980) a former protege of Einstein's, and Stanford neurophysiologist Karl Pribram, (19__) a major contributor to our modern understanding of the brain. Talbot puts forward a holographic theory of reality. He conceives of the universe as a giant hologram containing both matter and consciousness as a single field. This offers a fascinating integration of the physical and consciousness dimensions of reality.

The interpretation of matter as energy has relevance for transformative work in many fields. The concept of energy is addressed in the "new sciences" referred to in earlier chapters. Awareness and utilization of energy is central to much of the mind/body work in health related areas (Borysenko, 1988, 1994; Chopra, 1989, 1991, 1993, 1995; James & James, 1993; Kabat-Zinn, 1990; Krieger, 1979; Myss, 19996; Siegal, 1986, 1990; Stein, 1996; Worwood, 1991).

An important aspect regarding the relevance of energy in educational work is that thoughts are energy - measurable vibrational brain wave patterns. From this perspective, energy flows where the attention goes. This principle is extremely important in the realm of mind/body connections. Many (Borysenko, 1994; Chopra, 1989, 1991, 1993; Cousins, 1979; Dyer, 1989, 1992; Gawain, 1979, 1986, 1991, 1993; James, 1989; Kabat-Zinn, 1990; Siegal, 1986, 1990) have postulated that thoughts and energy related to hope, optimism, creativity, expansion and possibility are more likely to attract and create experience which reflects these vibrations and themes. Conversely, thoughts and energy related to themes of fear, despair,

"Explorations of the Self"

3 Dimensions of Self


HIGHER SELF
CONSCIOUS
UNCONSCIOUS

Interconnected model developed by Margaret Tobin & Dorothy Becker
Based on Ancient Hawaiian Huna and Modern Metaphysics
University of Manitoba Counselling Service (1996)

inadequacy, limitation and lack are more likely to attract and generate experience which reflects these aspects and vibrations.

Educational Implications of the Transformative Framework and Holistic Model

In chapter 22, Karpiak summarizes how transformation involves "changes in deep structures . . . involving changes in the level or stage of consciousness, suggesting a major change in view of oneself and the world. Through transformation . . . the individual becomes capable of a deeper and wider perception" (p. 26) Doll's (1993) model suggests an individual's "structures or levels of understanding being transformed. Such a change would be internal and include disequilibrium as a prime motivator." (p.__)

In our experience, when conscious self-exploration occurs, powerful unconscious emotions and memories may be remembered. As part of this recall, it is not unusual for images, tears, words, metaphors, sounds, flashes of light, colours or physical sensations to come into consciousness awareness. Though powerful and perhaps unexpected, it is our belief that these phenomena can be quickly and easily expressed and released through methods such as writing, drawing, movement or vocal expression which we will discuss in more detail shortly. These methods can help students find the creativity, beauty and strength in experiences which previously may have been repressed, painful or unresolved.

For the adult educator using transformative methods, it is helpful to be aware of the possibility of the occupance of strong emotional reactions, mental associations and physical sensations. It requires openness and skill to divert from an original teaching plan and pursue the unexpected - to spontaneously follow an emerging direction. However, utilizing the element of "surprise" when students experience these deep and powerful associations can lead to important learning.

The expression, processing and resolution of personal reactions can provide transformative opportunities for individual learners, for others in the class, and in fact for the transformation of society as a whole. When such experiences are acknowledged, shared, valued, documented and included as legitimate and important aspects of human existence, this affirmation can support and significantly contribute to the evolving process of human development by expanding conscious awareness and including "more of what has previously been left out", as Csikszentmihalyi's (1993) work advocates.

When using these methods, resolution of unconscious material usually occurs quite easily and the need for further personal assistance rarely occurs. However, we have found that our counselling training and experience provide the tools we need to process students' unconscious material more fully if that is required. Educators in post secondary settings who use these methods without therapeutic training usually have back-up support available through the counselling service that often is part of a network of student services in most mainstream educational institutions in North America. Awareness of these services has broader relevance as well, since it is not unusual for unresolved life themes of adult students to be activated through personal reflection about the material they are studying, even in theoretical courses in which there is no conscious transformational intention.

Another important implication of the holistic perspective is that all experience has value for the learning it provides. This is in sharp contrast to the dualistic thinking that has been highly developed in traditional analytic inquiry and has been a major influence on our entire cultural context. Familiar dualities include: true or false, good or bad, sick or well, right or wrong, rational or emotional, physical or spiritual, light or dark. These splits may be considered as perceptions of consciousness which have been created by the mind in an effort to understand reality. However, from a transformational perspective which values complexity, this approach is extremely limiting. When only one part of an equation is affirmed, learning potentially available from the contrasting dimension of experience is negated and lost.

In a holistic model, all aspects of knowledge and experience are valued equally for the learning they provide. (Dugan, 1991, 1995; Gawain, 1986, 1993, 1997; Grof, 1990). As the principles of adult education suggest, the use of accumulated experience as a basis for learning is a central educational with adult learners. Within a holistic perspective, students are encouraged to transform experience that they previously might have considered as "mistakes" into valuable learning opportunities, as depicted in our opening honey bee poem. We have found that this positive approach supports students in fully examining all aspects of their experience much more than a judgemental "right or wrong" perspective.

INSTRUCTIONAL METHODS AND PROCESSES

We now will provide specific information about the methods and processes we use to support transformative learning in our work with adult students. We will give an overview in visual form of a range of possible methods through a quilt design. We will elaborate on eight of these methods by outlining our intentions, specific descriptions and possible outcomes for each. The methods we will discuss in detail are: 1. Relaxation/Visualization, 2. Creative Expression, 3. Sound and Music, 4. Colour, 5. Symbols, 6. Metaphor and Storytelling, 7. Ritual and Celebration, 8. Use of Language.

The image and metaphor of a quilt is a vehicle which represents for us the interconnectedness of the methods and processes which may be used to support transformational learning. The pattern and metaphor of a quilt symbolically express the synthesis of many different dimensions which go together to create a whole that is greater than the sum of its parts, as well as the multi-faceted nature of the transformational perspective that is emerging in the field of adult education today. A powerful message of this metaphor is that when the pieces are taken apart, the quilt no longer exists. It becomes merely pieces of cloth and thread.

Edward Connors (1994) is a psychologist of Irish and Mohawk ancestry and member of Kahnawake First Nation in Ontario, Canada. He has apprenticed extensively with Aboriginal Elders in addition to his clinical training. Connors makes a major distinction between the dualistic thinking that has guided intellectual development for centuries and the re-emergence of holistic thought.

While it has been considered helpful for objective understanding to discuss facets of an example discreetly and sequentially, Connors makes a powerful point about the limits of this reductionist thinking when describing specific aspects of the healing practices and principles of an Aboriginal Sweat Lodge. In a paper written for a conference on the mental health of First Nations people in Canada he says:

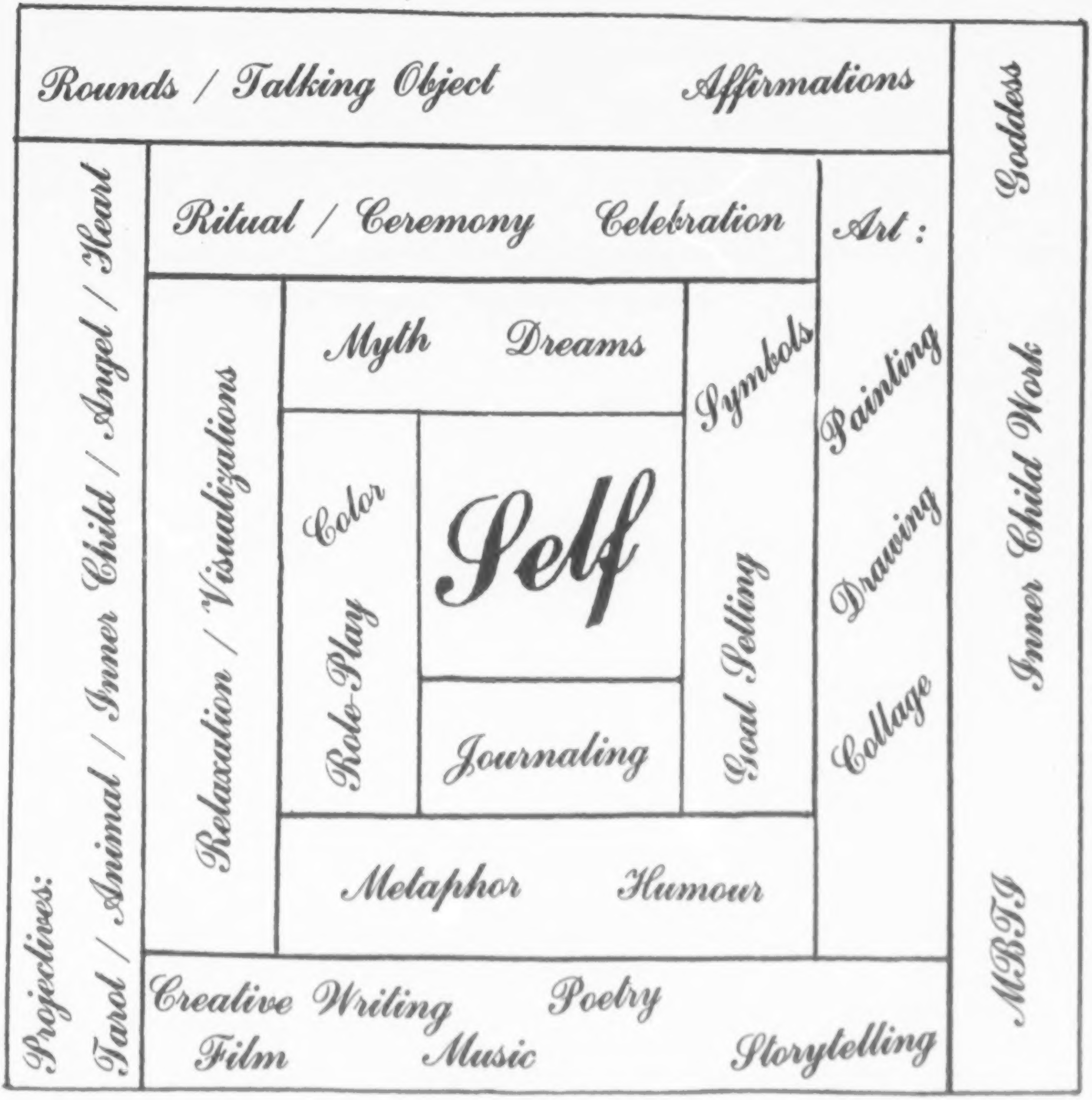
> The above explanation of the Sweat Lodge ceremony is a translation offered to the reductionist linear mind. A traditional healer who thinks holistically would not likely provide such a linear analysis. Rather, holistic thought permits one to see the entire process as a complex, integrated whole. Therefore, spiritual, physical and emotional healing are all the same thing and are inseparable. One would never think of, nor attempt to practice healing in any one of these areas separate from others.

The following graphic of a log cabin quilt pattern is an integrated representation of various processes which may be used by adult educators. These methods can be very helpful in accessing and developing the wisdom available from the conscious, unconscious and higher self and in creating opportunities for transformation in all aspects of human consciousness.

At the centre of the quilt design is the word "self". As stated before, the emphasis on the development of the self of the learner and on the ontological exploration of collective consciousness is at core of many of the courses, programs and learning opportunities which are emerging in the field of adult education today. The methods and processes which can contribute to the development of this core self are set into the surrounding pattern of the quilt.

QUILT GRAPHIC

Processes Used:



Rounds / Talking Object

Affirmations

Goddess

Inner Child Work

MBTI

Projectives: Tarot / Animal / Inner Child / Angel / Heart

Ritual / Ceremony

Celebration

Art: Painting

Drawing

Collage

Relaxation / Visualizations

Myth

Dreams

Symbols

Goal Setting

Color

Role-Play

Self

Journaling

Metaphor

Humour

Creative Writing

Poetry

Film

Music

Storytelling

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CACUSS '97
Innovative Programming For Women
University of Manitoba Counselling Service
Maureen Robinson, Lisa Seymour, Margaret Tobin

Methods and Processes - Intentions, Descriptions and Possible Outcomes

A beautiful reference to some of these methods is found in a program description from the brochure of the Kripalu Centre for Yoga and Health (January - June, 1998, pg 48). The following quote refers to a session with Alison Shore Gaines on "Coming to your Senses: Reconnecting the Sensual and the Sacred":

> Most everything we learn comes through what we hear, see smell, touch and feel. Yet in our polluted, over-populated, stressful world, we often withdraw our senses in order to cope. And in so doing, we shut ourselves off from our vital links to the world.
>
> Ancient cultures knew what we are now rediscovering - the powerful healing effects of touch, aroma, colour, light, and music.

With many of the processes outlined here, we have found that combining ancient knowledge with modern methods can enrich possibilities for learning and transformation.

For any of these processes to have optimal positive outcomes, we believe it is essential to create a learning environment in which students experience a climate of acceptance, safety and trust so that they can feel free to fully explore, reflect on and share their experiences. Establishing this climate and building a cohesive group can begin with a discussion of what attracted students to the program, the life themes that currently are important to them and what they are hoping to achieve by attending. Acceptance of whatever is shared and positive reframing of what might have been negatively perceived are helpful methods for building a safe environment. Connecting similar themes can further support group cohesion. The atmosphere of safety can be reinforced and strengthened throughout the course through continued affirmation of whatever experience or reflection students present.

1. Relaxation/Visualization

Intention: The use of various relaxation methods to combat life stresses is becoming commonplace in today's fast-paced, high pressure society. Activities such as exercise, yoga, marital arts and meditation now are widely practiced. The use of guided visualizations for stress management and relaxation also is becoming popular. This is evident by the proliferation of relaxation/visualization tapes and books which are readily available in many stores. These methods now are widely used in mainstream health care and educational institutions (Tobin, Robinson and Seymour, 1997; Chew, 1997.) and at centres such as those referred to in the Appendix to this chapter.

The use of relaxation processes in a constantly changing and often frenetic world can help reach a place of centre and calmness within the self in order to access personal abilities and resources more easily. Many find that approaching any task in a relaxed state contributes to greater effectiveness in meeting life's demands.

In physical terms, it has been shown that as the body shifts to a more relaxed state - through exercise, meditation, listening to music and other processes such as those described below - breathing becomes slower and deeper and other benefits result. The flow of blood and oxygen is stimulated. This contributes to improved concentration and the ability to understand and integrate new ideas and experiences (Benson, 1975).

Learning is greatly facilitated when students are in a relaxed state. Mental focus can be sharper when attention to outside pressures is lessened and the mind is able to engage with whatever is being presented in the moment. Relaxation also facilitates holistic learning. Less conscious aspects such as intuition, emotion, creativity and memory are more easily accessed in a relaxed state. Many believe this also supports our connection to a higher consciousness. (Chopra, 1993, 1994; Covey, 1990; Dugan, 1991, 1995; Gawain, 1986, 1991, 1993, Houston, 1982, 1997; James, 1989; Kabat-Zinn, 1990, 1994; Kornfield, 1993; Moore, 1992; Nelson, 1993; Orloff, 1996; Roman, 1987; Siegal, 1986, 1990).

A summary of the intention for the use of visualization processes is offered by Winell:

> Visualization is a technique for drawing upon your unconscious mind for healing and change. The mind processes a great deal of information in nonverbal ways, which though unconscious are nonetheless quite powerful. Imagery has been called the language of the unconscious. Visualization uses that language to enable the conscious and unconscious parts of the mind to communicate. (Winell, 1993, p. 141.)

Description: Relaxation and visualization processes frequently begin with an invitation to get into a comfortable position and close the eyes as a way of shifting attention from the perceived reality of the outside world to inner reality. This is often followed by the suggestion to concentrate on the breath. The techniques used for this are similar to those used in meditation and yoga. Some representation that facilitates access to deeper levels of awareness often is added at this point. Common examples are descending a flight of stairs or going down a path.

Intentional focus on breathing for relaxation is a simple and powerful method that is available at any time and in any place. Breathing out may be used to release stress, tension, fear, anxiety, pain, limitation, etc. Breathing in can be used to connect to feelings of peace, expansion, confidence, balance, resourcefulness, health and vitality.

There are many different suggestions, images, processes and intentions that can be introduced when a state of inner focus and relaxation has been achieved. Some common examples are: creating an inner sanctuary; remembering and visualizing a place of comfort and safety; use of a staircase structure with specific instructions to descend each stair slowly step by step in order to move to a deeper level or to ascend the stairway as a way of transcending to a different dimension. Specific examples of actual exercises may be found in books by Shakti Gawain (1979, 1991), Jon Kabat-Zinn (1994), Mariechild (1981) and others

A method developed by James & Woodsmall (1988) that is rooted in the ancient Hawaiian tradition involves representing life events on a line of time. Past trauma, limiting beliefs and unresolved emotion can be released by rising above the timeline, dissociating from it, releasing stored emotion from each significant event and preserving the learning available from each event. By using unconscious resources to support the conscious process, these releases can occur quickly and easily. The experience can be extended by drawing on creative energy from the future to generate positive new experience. The process of accessing both past and future can create an extremely meaningful experience.

Another approach to visualization involves introducing the elements of fire, water, air and earth for cleansing and transformation. Drawing on the power of these elements often was part of the traditions of indigenous peoples (Bopp, 1984; James & James, 1993). The elements are related to the four directions of the medicine wheel in the North American Aboriginal tradition. The fifth element of spirit also is part of some of the original systems.

While many of these processes commonly are referred to as "visualizations", they do not rely only on visual images. In fact, practical experience and research in this area indicates that many people do not represent their inner experience primarily through the visual modality (NLP references). Therefore, it is important to use sensory sensitive language and methods which support students in using the auditory, kinaesthetic, gustatory or olfactory modalities as well. (NLP reference) It can be helpful to use music, lighting, fragrance, colour, and metaphor to deepen and enhance relaxation experiences.

A kinaesthetic dimension which can be accessed in a relaxed state is the physical experience of energy through vibrational sensations. Awareness and use of energetic experience can connect us to a more complete knowing of ourselves and the world around us. The original peoples of the earth were aware of and actively used energy and the elements to help shift to other levels of consciousness, heal illness, build structures and temples with amazing sophistication, find water and food and support spiritual connections (Bopp et al, 1984; James & Mames, 1993; Yardley, 1991).

In recent centuries, there has been a major emphasis on intellectual and cognitive development. An important aspect of contemporary consciousness development involves re-learning and reclaiming capacities which have been diminished and forgotten over time. Awareness and use of energy is one example. Another involves the sense of smell. Aromatherapy (Worwood, 1991) utilizes natural fragrances and essential oils for relaxation and rejuvenation and is based on a revival of ancient practices.

Possible Outcomes: As might be expected, there are significant individual differences in the ways people experience relaxation and visualization processes. A common difference is that some easily do "visualize" and actually see images. They often get quite colourful, detailed or powerful pictures and sequences with rich possible symbolic meaning. Others do not "see" anything. However, they may experience physical sensations, be aware of emotional reactions, or have little conscious awareness of anything in the more tangible way they might be expecting.

Whatever their individual experience, we have found that most students report feeling more relaxed and calm after these processes. Some experience shifts in physical tension, often with a dramatic reduction of discomfort, even when the focus of the process has nothing specifically to do with a related physical condition. Furthermore, they often report that these changes last for several days after the experience.

In conclusion, the use of relaxation and visualization processes often can help to achieve an inner experience of calmness and balance. The ability to access a relaxed state can provide a powerful resource to help students learn more easily, explore themselves more deeply and cope with the demands of daily living more effectively.

2. Creative Expression (art, writing, music, drama and movement)

Intention: In the transformational perspectives emerging in adult education today, considerable attention has been given to rediscovering and experiencing qualities such as creativity, spontaneity, joy, innocence and freedom (Bly, 1990; Bradshaw, 1990; Capacchione, 1988). Creative expression through activities such as writing, art, music, drama and movement can facilitate the remembering and re-awakening of these forgotten or repressed aspects of the self.

Our belief is that within each person there is a core of beauty, perfection, harmony, giftedness, and spirit. However, over time, we believe aspects of our socialization and learning have oppressed these qualities and limited or severed our connection to our deepest essence. Consequently, as adults, we often no longer are aware of this magnificent core, nor feel the permission to express it freely. Through creative expression, we can plum the depths of this potential and become conscious of our fullest selves.

Description: Devoting time and energy to the intentional experience of creative expression can re-establish the link with our magnificent core. However, we believe that establishing a climate of safety, trust and respect for individual differences is essential before students can feel free to express themselves creatively. Within such an environment, students are more likely to explore and express the creative, emotional and blissful aspects of themselves.

In "Explorations of the Self", participants repeatedly describe past experiences in which they have been told that they are not creative, can't draw or can't sing. In school or church choirs, for example, some students recall having been told to mouth the words to songs without making any sound! Furthermore, when students have expressed themselves creatively in the past, such as through art or writing, the results often have been criticized, diminished and judged as not measuring up to whatever standards those in authority have defined as appropriate.

In our work we frequently have observed that a focus on creative expression can evoke students' most painful memories and emotions. These are directly connected to feelings of worthlessness and low self-esteem which they have carried with them for many years. These limiting feelings and self-perceptions obviously are monumental barriers to the full expression of individual and collective human potential.

Some recent approaches to redressing this unfortunate situation have focused on healing the "inner child" (Bradshaw, 1990) and also the "divine child" (Phillips, 1990). This focus can help to make positive connections with what we have come to interpret as "child-like" qualities such as spontaneity, innocence, and creativity.

We often use relaxation and guided visualization processes and invite participants to explore their place of centre and balance within as preparation for creative expression. When a safe environment and state of relaxation have been established, there are many different activities which can encourage creative expression. These include writing, art, music, movement and drama.

Some specific activities using writing are writing a letter to oneself or significant others, keeping a journal, writing a letter from the future to clarify and support desired outcomes, writing poetry, automatic writing without conscious censorship, writing with the non-dominant hand and evoking single words or phrases in a stream of consciousness style.

Artistic activities can involve finger painting, collage, use of clay or play dough, cutting shapes from coloured paper and exploring possible symbolic or unconscious connections the pieces might suggest, and making creations with art and craft supplies, nature objects and whatever else students feel inspired to include. When their creativity has been tapped, participants in our programs have added items which were not originally intended for that purpose, such as candies or small crystals when these have been in the room. Our creativity supplies have increased over the years and students often marvel at the range of materials available. This variety in itself seems to spark their imagination.

Making sound can be another vehicle for self expression. Students can be encouraged to make whatever sound is coming to them as an aspect of various program components. Another option is to express sounds that relate to the chakras or energy centres of the body. Audiotapes such as *Chakra Sounds* produced by the Osho International Foundation in Poona, India can assist with this process. Other uses of music and sound will be discussed in the following section.

Dancing freely "from the inside out" or moving the body with focused intent offer other avenues for self exploration. Mindful walking while paying conscious attention to the movement and all aspects of the experience is another way of increasing awareness. As part of a movement experience, we often give out "pause cards" - pieces of paper with the word "pause" written on them. The cards serve as symbolic reminders to stop and pay attention, both in the workshop and later in daily life. Walking a maze is an ancient form of walking meditation that is being revived today. A maze offers a structure for "coming to the centre", both physically and metaphorically. Whatever form it takes, paying attention to movement can have the effect of slowing us down and encouraging a meditative state in which heightened self awareness can occur.

Drama also can be used to help people better understand themselves and their relationships. Improvisational exercises can encourage access to inner experience. Acting out a challenging theme or life issue can be a creative way to clarify motivation and intention, explore vulnerability, reframe a situation or find a new solution.

Possible Outcomes: By using activities that involve creative expression we hope to assist students to discover the creative place where the "artist" within themselves resides and to learn and transform through creative self expression.

3. Sound and Music

Intention: Sound and music have been used since the earliest times to enhance celebration and ritual, support physical and emotional healing, create a sense of community, facilitate connection with different levels of consciousness, affect and balance vibrational experience, induce trance states, invoke the spirit world, evoke emotion and touch the heart.

Sound also can be used for these purposes today to help support transformational learning opportunities. Sound and music can help connect with our feelings, our vulnerabilities, our deepest essence. In our experience working with individuals and groups and in our own lives, we have come to a deep appreciation of the impact of music and sound to help access stored memories, strengthen mental and emotional associations, affect vibrational levels within the body and enhance conscious awareness. This expanded awareness can promote learning, healing and transformation.

Music is a powerful influence in contemporary society. Rock concerts are obvious examples. It is common to remember people, past events and other associations when a familiar song is heard. Many of us experience powerful memories of adolescence and early adulthood when we hear music from those periods. Depending on taste and experience, listening to music like rock, classical, folk, blues, jazz or opera can offer interludes of calm in a hectic environment and lifestyle. Though the intention is not always conscious, many use music to relax or expand awareness in their homes, while driving, exercising, or working.

Music and sound also can tap collective experience and emotion. One example of this was the impact of the song "Candle in the Wind" which Elton John sang at the funeral of Diana, Princess of Wales. The effects of sound and music can reach far beyond our rational and mental processes. This can offer opportunities for conveying meaning and for transformation both individually and on a much larger scale.

Description: An example of the growing acceptance and popularity of the use of sound for transformational purposes is the widespread availability of "New Age" music, previously found mostly in select specialty stores. The easy access to such music in most outlets now signals the growing acceptance of music and sound as a tool for relaxation, stress reduction and transformation.

In the approaches emerging in adult education today, music and sound often are used to create an ambiance of welcome, openness, relaxation, safety, comfort and peace. Music also can balance and hold vibrational levels which support these conditions. In our programs, we play music in the meeting space for some time before a session begins, in order to help create this resonance and atmosphere.

Another use of sound is to interrupt the undesirable interplay that can develop between thoughts and feelings. A negative thought can evoke a distressing feeling. The feeling then can reconnect to and reinforce the negative thought - which strengthens the feeling of distress. It is easy to become entangled in a loop of this kind. Introduction of a new element such as sound can help change this repeating pattern. Sound or music can shift the focus of attention and the emotion related to it. Awareness of this intentional change in state creates a meaningful transformational experience. Developing a conscious understanding of how to shift from a limiting thought/feeling pattern to a more positive attitude/affect loop offers valuable learning with many life-long applications.

A powerful use of sound is through activities such as chanting, singing and drumming. Ancient traditions used these methods to help reach altered states of consciousness. Through conscious experimentation with making their own sounds, students today can connect with their vibrational experience and feel the relaxation, vitality, and transformation which can come from the free expression of human sound.

An important component of sound is rhythm. Composer Gabrielle Roth (1984) suggests five basic rhythms of life: flowing, staccato, chaos, lyrical and stillness. Roth maintains these rhythms mirror all basic life activities, including childbirth, orgasm and other important patterns of our existence. When we play Roth's music and encourage students to move their bodies to the rhythms, they have literally "moved through" their experience and transformed their states of being in powerful ways. For example, one person who arrived with a severe headache found she was able to release the pain through moving to this music. Her headache actually disappeared through this process, although she was not consciously intending this outcome and we had not suggested it.

Another way to use music and sound is to open and conclude sessions by playing a specific piece of music or making a particular sound. Use of sound in this way can become an important part of the program and transform a basic aspect of the instructional process into a richly meaningful experience. A chosen song can be used repeatedly as "call in" music. This can indicate when the next segment of a program is about to start, when an activity done individually or in small groups is nearing conclusion, when it is time to gather back into the large group or when a break is ending. A ritual thereby is created through which time is monitored in a gentle and symbolic way. This can have a different impact from indicating starting times through vocal commands, which sometimes have negative associations from painful early childhood learning experiences.

In Explorations of the Self, we ring Indian temple bells to open the sessions and call students back after breaks. The group automatically listens together to the reverberations of the bells - to the full conclusion of the sound - and experiences the silence that results. This supports a slowing down of conscious thought and a journey to the place of quiet within. The sense of tranquility generated in the room by this short and simple process is often quite profound.

Possible Outcomes: As outlined above, sound and music are powerful vehicles for creating a welcoming environment, supporting a state of relaxation, accessing memory, influencing mood, affecting vibrational levels and expanding awareness. For all of these reasons, we have found that music and sound are important supports for transformational learning.

One more further point to consider is that some people are highly auditorially sensitive. For these students, sound sometimes can be uncomfortable and too much stimulation to add to an already stressed or heightened state. In this case, a period of calming quiet can be a helpful prelude to using sound in the ways described above.

4. Colour

Intention: In ancient times, colour was used in conjunction with herbs, natural fragrances and other substances an important aspect of healing (Dalichow & Booth, 1996). In places such as Babylon, ancient and modern Greece, India, Persia and Tibet, traditional colour therapy was prevalent. According to Feng Shui (Linn, 1995), an ancient Chinese system involved with the energy of physical space, colours influence the "chi" or vital energy and exert a powerful pull on how the inhabitants of a space feel or perform. Our intention with the use of colour is to support the learning experience.

Description: Colour surrounds us and impacts us in many subtle ways. Around the world, there is a growing research interest in the effects of colour on our lives. There is considerable attention to colour in the marketplace. Many restaurants use colour to create a desired atmosphere. Fast food chains use red/orange/yellow colours to encourage eating quickly, while restaurants with more romantic themes or where the intention is to encourage guests to linger often use softer tones of blues and greens. Interior designers are studying the relationships between colour, personality and mood and use this information in their work with clients to support specific preferences and needs. General Paint in Vancouver has a major advertising campaign based on "The most revolutionary colour system in the world."

Colour has meaning on many levels and can subliminally suggest a variety of mental, emotional, symbolic, physical or spiritual associations. For example, the colour red is universally used to indicate "stop" on traffic lights and stop signs. This signifies a warning of direct danger. As the colour of blood, red can symbolize injury, as well as life force and passion. The red cross represents life-giving help as well as injury and need

In "Explorations of the Self", we use colour to facilitate awareness, conscious expression, learning and transformation. The Aura-Soma system of colour therapeutics has informed much of our conscious understanding and the use of colour in our work.

To quote Dalichow and Booth from their book on Aura-Soma colour therapy:

> Specific conditions of colour and light also have an impact on learning ability. This fact was discovered during studies of elementary schools in Canada by the pioneer in colour research, Harry Wohlfahrt, who is German. He determined that the environment for learning and for positive moods is most favourable when the walls are painted light blue and yellow, and the rooms are lit with full-spectrum light bulbs (which simulate sunlight). (Dalichow and Booth, 1996, p 13.)

The Aura-Soma system links colour to energy, with each vibrational level projecting a different colour. This energetic understanding is similar to work underway in quantum physics, which is exploring the impact of energy and vibration at the sub-atomic level (Capra, 1975, 1983; Oldfield and Coghill, 1998; Talbot, 1991). In Aura-Soma, different colours also are associated with different life themes, challenges, and abilities. Thus people intuitively are drawn to colours which represent those dimensions. We have found that adult learners are greatly intrigued by these associations and highly motivated to explore and use the learning available through colour.

We now will describe some specific examples of the use of colour. A common application of colour to heighten interest is the use of different coloured pens and paper for such things as name tags, flip chart notes, and self expression exercises. We also use coloured pens and paper for the contents of the "release jar", a vehicle that will be described in the section of ritual and celebration. In relaxation and visualization processes, we often refer to the colours traditionally associated with the different chakras or energy centres of the body to enrich the experience, increase awareness and restore balance. When we suggest possible themes, gifts and challenges that can be associated with different colours, students often are amazed at the personal relevance of the colours they have selected for various activities.

Possible Outcomes: Colour can be used as a vehicle to help access significant associations, memories, emotions and information and to bring them into conscious awareness for further exploration.

6. Symbols

Intention: Throughout time, all cultures and traditions have used symbols to represent the meaning of important experiences of life. This meaning has been encoded into our collective memory and energy fields throughout the generations. Thus symbols can tap our collective experience, carry powerful associations, evoke strong emotions and trigger memories. Through consciously using and working with symbolic objects or themes, the adult educator can create transformative learning experiences by helping to access and activate the wisdom of collective generations.

Symbols are very related to other vehicles such as metaphor, storytelling and ritual. However, for our purposes here, we will separate these into different sections, in order to address the specific relevance of each more fully.

Description: There are many different types and forms of symbols. Furthermore, a particular symbol can have meaning on many levels. For example, a gold wedding ring can symbolize connection, marriage and unity. In market terms, gold stands for wealth. On an energetic level, gold can represent the alchemical process of changing a base metal into gold through transmutation. Ancient cultures such as the Egyptians and Aztecs worshipped the sun. With this association, golden light also can represent wisdom and spiritual connection.

In the North American Aboriginal tradition, the eagle feather, use of sweet grass, sharing circles and the sweat lodge all have strong symbolic meaning (Bopp et al, 1984; Connors, 1994). In the Hawaiian tradition, the chants and dance of the Hula carry the encoded meaning of traditional wisdom on many different levels (James & James, 1993; Yardley, 1991). For Christians, a Christmas tree is a powerful symbol of Christmas and all the traditional, emotional, intellectual and spiritual meaning that occasion evokes. Eastern, Hebrew and other traditions also have powerful symbols which carry deep meaning.

As well as objects which can be seen and touched, many of the original traditions (Huna, Reiki, etc.) had graphic representations of symbols which were energetically encoded and supported connection with specific vibrational levels (James & James, 1993; Stein, 1996). Symbols in this form were and still can be felt or experienced at a deep level. Accessing and using energy in this way can promote physical, mental, emotional and spiritual healing and transformation, as it did in earlier times. As cultures are merging due to advancements in communication technology, we have access to the wisdom of the world in new ways. This is leading to sharing and mixing of symbols and the meaning and energy they carry. In our view, the full power of this access and sharing is only beginning to manifest.

Symbols can tap a knowing within us that is not always fully conscious. They can help connect external information to the spirit within. The Huna tradition teaches that the route to the higher self is through the unconscious. Because they touch our deepest being, symbols can offer a way to tap this route to "Source".

In "Explorations of the Self", we use a quartz crystal as a symbolic talking object. This crystal now has been used in many programs. For us it carries the meaning and energy of all the individual and group development, growth and transformation that has occurred in previous sessions. The crystal also has been with us at various conferences and educational experiences which have informed our development of the program. In addition, some believe a quartz crystal symbolizes clarity. The kind of markings that occur in the crystal we use are often considered to represent the records of ancient wisdom.

We can ascribe symbolic meaning to objects or events in whatever ways we choose. When we attribute such meaning, we automatically begin to make these connections at the conscious and unconscious levels of awareness. When introducing the crystal, or any other object or method, we convey possible meanings. Students then are invited to draw their own meaning from whatever aspects fit for them. We have been fascinated to observe that when a symbol or ritual has come to have a particular meaning, students enthusiastically remind us to include these activities if we forget familiar components of the program. This has happened often with the ringing of the temple bells, passing of the crystal and use of the release jar.

A circle is a timeless symbol of unity. Sitting or moving in a circle initiates an experience of connection. Passing a talking object around the circle provides an opening for each person to chose either to speak or pass. The person holding the object can speak without interruption or challenge from others. This provides a time of sharing with respect for each person's self-expression. The feeling of connection derived from the sharing of these individual contributions creates a collective whole that is greater than the sum of the parts.

We usually set up the centre of the circle with a decorative cloth, a candle and other symbolic objects. We also invite students to contribute their own personally meaningful objects if they wish to do so. When students talk about the meaning their objects hold, their life experience and learning are celebrated. Others often make similar connections from their own experience, synergistically contributing expanded meaning to a shared life theme.

The use of vehicles such as the Inner Child cards (Lerner & Lerner, 1992), Medicine cards (Sams & Carson, 1988), or the Osho Heart cards (Morelli, 1997), can offer ways to find new perspectives on an issue in which one previously might have felt blocked. Pulling a card from one of these decks, reflecting on possible personal meanings and then referring to the accompanying book to consider the information provided there can offer a broader understanding of any life theme. From a Western perspective, these systems might be considered to lack logical credibility or be interpreted as getting advice at random. The Eastern perspective might suggest that a person is inviting input from an interconnected holistic universe (Tart, 1989). From the psychological point of view, these cards may be seen as projectives which facilitate access to less conscious information. In practical terms, we have found that students are very receptive to using these vehicles as imaginative ways to explore personal possibilities.

There are many other examples of the use of symbols. The lighted candle in the centre of our circle can be considered a universal symbol of the light within or of divine light. The flame also adds the element of fire, which has represented transformation in numerous traditions throughout the centuries, as in the example of the Phoenix rising from the ashes.

Possible Outcomes: With some understanding of the meaning and impact of symbols, adult educators can create powerful opportunities for students to experience, find meaning and transform on different levels and in different ways.

As stated at the outset, there is no one symbol that will have the same meaning for everyone. Different people may engage with and find different meaning from the same symbol. A candle might have visual significance for one person and energetic significance for another. Many educators whose teaching is informed by the Humanistic philosophy use symbols in a variety of ways. Symbols can help to convey meaning, illustrate pertinent points and support students in discovering personally relevant understanding of various concepts and themes.

6. Metaphor and Storytelling

Intention: For our purposes in this section, we are considering metaphor as a representative way of structuring language and a symbolic way of framing meaning.

In addition to communicating conscious understanding, metaphor adds a poetic aspect. Use of metaphor can support a connection with deep levels of consciousness, help find new understandings and reframe limitations associated with particular life experiences. Use of metaphor offers opportunities for students to gain new insights and discover transformed ways of dealing with significant challenges. Storytelling is a metaphoric and creative way of exploring life experience. The metaphor of a story can offer a powerful way of understanding and "re-writing" a life script (White and Epston, 1990). Therefore, use of metaphor and storytelling can support transformative learning.

Description: Metaphor and storytelling are linguistic representations of awareness. Language is an important vehicle for conveying our understanding of ideas and events. Use of fairy tales to convey universal life themes is a way that metaphor and storytelling have been handed down through many generations. Describing life stresses in metaphoric or narrative terms can offer emotional distance to a highly charged event (White and Epston, 1990). This can facilitate a gentle way of discovering new meaning and transforming painful experience.

An oyster shell provides a beautiful metaphor for the process of transformation. The creation of the pearl in the shell can be used to illustrate how challenging life experiences can achieve beautiful results. The sand, grit and contents of the shell transform and eventually a pearl is produced. The phrase "pearl-making" was coined by a student in one of our programs who used an oyster shell from the centre of the circle to illustrate the principle of transformation in his own life. The group immediately appreciated this poetic shorthand for the process of turning pain into growth and others readily applied the phrase to practical situations in their own lives. Other examples of metaphors may be found in many relaxation and visualization processes, since they often are based on metaphorical structures.

We also use stories about our own life experiences to illustrate important ideas and themes. When a message is imbedded in a narrative, a structure is provided through which significant points can be more easily remembered. We have found the storytelling method more effective than lecturing as a way to present important theoretical constructs and illustrations. Storytelling is another example of "remembering" a method that had a powerful impact in earlier times. In indigenous cultures which used the oral tradition to communicate knowledge, storytelling provided the foundation through which important teachings were handed down.

Our check-in rounds provide an example of the power of storytelling to give significance and meaning to life experience. As students take turns describing important aspects of the week, they often convey the events in their lives in rich and memorable ways which give them new insights and contributes to group cohesiveness, since others often feel a personal connection to the theme of the "story" being told. This sense of group connection offers another transformational component, since it can help shift feelings of isolation or alienation into awareness of participation in collective experience.

Storytelling is used in powerful ways by Rachel Naomi Remen, Medical Director of the Commonweal Cancer Help Program. Remen (1996) claims that an important aspect human consciousness is the capacity to give meaning to life experience. She suggests that by identifying the courage in our personal stories, we can transform pain into strength. From Remen's perspective, it is often our most painful life experiences which offer the greatest possibilities for discovering deeper meaning, new learning and transformational growth. Remen believes that by telling one's story to someone who "listens generously" and with love, the strength in the story can be affirmed and transformation can occur.

Possible Outcomes: Metaphor and storytelling can be linked, in that a metaphor is often a story and a story can be seen as a metaphor to describe an idea or event. Both provide vehicles for conveying important themes in gentle and symbolic ways. This combination of personal sharing and attribution of symbolic meaning can connect with emotional and unconscious dimensions and thereby support transformative learning.

7. Ritual and Celebration

Intention: Ritual has been used since ancient times to encourage personal reflection, invoke spiritual connection and support transformational experience. Celebration provides conscious and visible acknowledgement of important events and affirms the significance of life passages, accomplishments and discoveries. A ritual often is brought to life by the celebration which surrounds it.

There are many different layers of intention, purpose and meaning in the creation and use of ritual. Ritual can connect people to one another, as well as to inner experience, ancient practices and wisdom. Because ritual can have a powerful impact, it is important that it be used with care, respect and the intention of supporting the highest good of all concerned.

Description: For centuries, various world religions have provided obvious examples of ritual in many forms. As well, there are many ancient rituals which remember, invoke and celebrate various aspects of nature and the reconnection of human experience with these elements. Rituals such as Solstice celebrations to acknowledge the summer and winter equinoxes and other rituals which celebrate the cycles of the moon now are being rediscovered and widely practiced once again. The popular celebration of Thanksgiving originated as an expression of deep gratitude to mark the completion of the harvest.

Rituals, the teachings that inform them and the celebrations connected with them have been passed down through many generations by initiation, practice and the oral tradition. An important facet of ritual is the extensive preparation that often occurs. These factors set apart the meaning, practice and celebration of the ritual from ordinary daily experience. Often rituals and celebrations mark the completion of one phase of experience and the opening of another. For example, graduation marks the completion of a period of study and the beginning of the use of acquired knowledge in the world. For those who believe in an afterlife, the ritual of a funeral can signify the passage from life in this world to whatever follows.

As mentioned earlier, we use a "release jar' as a symbolic vehicle for a release ritual which can offer powerful meaning on many levels. The process can encompass both release of unresolved, stored, painful emotions or limiting beliefs and of positive thoughts and desired goals, with the intention that desired outcomes will become manifest in some way.

In our programs, we have observed that the timing of the use of any ritual can influence the extent of participant involvement. We have experimented with the timing of the introduction of the release jar and now introduce it relatively early in the program, though not in the first session (eg. the second week of an 8 week program or the second segment of a weekend retreat). This allows people to become acquainted with one another and a level of trust to be established in preparation for comfortable involvement with the release process.

We provide coloured paper and pens and have the release jar available throughout the remainder of the program. Opportunities are given for participants to write, draw or symbolically represent whatever they wish to release at appropriate times, such as after a visualization or introspective process. We use the release jar process as an ongoing activity until near the end of the program. A clear jar facilitates the process. The contents are still visible through the barrier. At the same time, a sense of separation is created through the act of putting something into the jar and closing the lid. We have found students become very enthusiastic and animated in their involvement with this process, frequently tossing their papers in quickly and slamming the lid down vigorously, with a visible sigh of relief at the act of letting go.

A powerful symbolic and transformational activity occurs near the end of the program when we go outside, often near water to burn the accumulated contents of the jar. Each participant is invited to throw something from the jar into the fire. The elements of fire, air, water, earth and spirit all support the transformational process.

The idea for a ritual using a "release jar" was brought to the University of Manitoba Counselling Service by staff member Lisa Seymour, formerly from Ontario, Canada, where she used this device in her work in shelters for battered women. We have adapted this vehicle for regular use in the "Explorations of the Self" programs. The "release jar" also has become a popular component of other Counselling Service programs for adult learners, including the popular "Women and Self Esteem" program and a newly designed "Stress Management" group.

Our use of the release jar is similar to a technique described by Shakti Gawain in a visualization that involves sending out a desired intention in a "pink bubble" (p.73) and to the work of numerous authors in the area of mind/body connections (Borysenko, 1994; Dyer, 1989, 1992; Dossey, 1993; Mariechild, 1981; Siegal, 1986; - also NLP references).

Possible outcomes: Rituals and celebrations can be as varied as the nature of human experience. Many different symbolic practices can be drawn upon, revised or developed anew to mark significant transitions and events. Ritual and celebration have powerful potential, since they can to help us capture a depth of meaning that transcends language and present time, connect with less conscious dimensions of our being and link us with collective human experience.

8. Use of Language

Intention: We have found that the language we use can significantly influence our perception of reality and state of being. Because of its powerful impact, we are very conscious of our use of language as a major factor in the implementation of all of the processes and methods described above. (NLP REF)

Description: We believe language that expresses a positive and growth-oriented focus increases learning potential and language that expresses a limited, critical or pathological focus interferes with accessing our full creative capacity. In our work with students and in our own lives, we often have observed the impact of judgemental, harsh or negative messages, whether these have been overt or more subtle in nature. Critical or categorizing statements can have a powerful influence on one's sense of self and feeling of confidence in one's capacities. in powerful ways.

Negative external messages about not doing something well enough or about being "bad" in some way often originate in childhood - from family communication patterns or from the language embedded in our social institutions. As we grow into adulthood, these negative messages frequently are internalized. A self-critical and limited perspective about oneself thereby is installed as a consistent base of awareness at the unconscious level. This judgement often is repeated consciously when recalling and replaying various social situations. Most of us are familiar with the process of re-running past events in our mind and berating ourselves with thoughts about not having said or done what was good enough in some way. (NLP reference)

The power of human consciousness to hold in mind whatever idea is suggested may be illustrated by phrases such as "don't think of a blue tree" or "don't think of a pink elephant". This installing of the message occurs even when the idea is framed in a structure that ostensibly negates the thought - "don't" think of . . .

According to ancient knowledge such as that documented from the Huna tradition in Hawaii (James & James, 1993; Yardley, 1991) as well as from a more contemporary holographic perspective, (Talbot, 1991) thoughts are energy, and energy flows where the attention goes. Therefore, thinking of the opposite of what one wants gives energy to the undesirable possibility. Students usually get the point immediately when we provide illustrations of "blue tree" messages. They quickly make the connections to practical examples such as "I don't want to fail the test . . . miss the bus . . . yell at the kids" or "I'm afraid I'm going to get stressed out" and the energy such thoughts contribute to these possible outcomes.

When considering the power of language, it can be enlightening to reflect on the impact of frequently used negative thought patterns such as "I can't" or "I shouldn't" or "I'm not good enough" or "don't". Many people have been told as children that they aren't creative, can't sing or draw or shouldn't cry. They have believed these statements - often made by authority figures - and then have carried these limiting beliefs about themselves into adulthood. Unfortunately, such statements often have been made in educational, religious and health care settings.

We acknowledge that these negative messages likely were conveyed with positive intent - usually to "help" people be "better" or "stronger" in some way, or to deter them from doing something they are not perceived to be "good" at, thereby preventing disappointment or "failure". The underlying intention behind repetition in adulthood of negative messages such as "I'm afraid I'm going to fail the test" or "I don't know how to swim very well" often also is to encourage ourselves to be "better". However, we strongly believe that this negative view limits learning and development in major ways.

In all of our work, we are vigilant about our use of language to affirm the importance of all aspects of human experience. We gently point out other ways of perceiving and describing things when negative and critical language is used. We constantly introduce positive ways of reframing situations and events, stress the concept of infinite possibility, suggest metaphors which offer hope and affirm that all experience is valuable for the learning it provides.

Ideas and processes developed within the theory and practice of Neuro-linguistic Programming (NLP) offer adult educators and students many options for examining and influencing experience through active and conscious focus on language. As stated earlier, structuring educational experiences by including all five senses enables students with different ways of processing information to be more fully engaged in learning. Inclusive language which intentionally honours all ways of knowing and perceiving can help tap the full range of personal potential and increase the possibility for significant connections to be made. This therefore can greatly enhance the learning experience.

Possible outcomes: We are very conscious and intentional about using positive language in the design and delivery of programs for adult students in order to strengthen the possibility for creative and transformational learning and development to occur. We have observed that when students think positively and optimistically about themselves and their abilities, they are more open to new experience, willing to experiment with unfamiliar activities, find pleasure and joy in the learning process, easily produce beautiful and creative manifestations in self expression activities, exhibit and describe a positive and growth-oriented state of being and report powerful and profound experiences with self exploration and development.

Summary of processes and methods used

As with the metaphor of the quilt, many of the processes we use are inter-related. The impact of one aspect can support the power of the others. For example, the release jar ritual integrates many of the aspects of the holistic model we have presented. Depending on how it is used, the release jar process can incorporate ritual, metaphor, symbolism, colour, language, storytelling, creative expression, sound, the elements, and celebration. Such interplay offers the potential to connect with the conscious, unconscious and higher self dimensions in numerous ways.

Another important point is that individual reactions to these processes can vary significantly. One example of this involved the use of sound. While most people found a particular piece of music to be soothing and relaxing, one student became quite irritated and had entirely different emotional and kinaesthetic reactions from what the rest of the group experienced. Students also find different meaning from the same symbol. A candle flame might have visual impact for one person and energetic significance for another. As stated in an article describing the transformational methods used in programs for women students at the University of Manitoba, "there is no universal symbol or ideal intervention that is sure to be meaningful for everyone. Therefore, in order to respond effectively to the needs of ... diverse ...

populations ..., it is important to have a variety of different ... models, approaches, processes and ... styles." (Tobin, Robinson & Seymour, 1997.)

We hope this information about approaches we have used will provide other adult educators with the tools they need to experiment with developing transformational methods. These ideas can offer a base from which to begin. With our value on the uniqueness of the transformational journey for each of us, we trust that readers will use this information as a springboard from which to generate their own creative versions of these methods.

A PERSONAL EXAMPLE

In the writing of this chapter, we ourselves experienced and practiced many of the principles outlined here. We can relate our experience to the "land clearing" metaphor for transformative learning offered by Irene Karpiak in chapter 22.

Initially we were excited about this task. We felt we had learned things worth documenting from our work with adult students - in the shared space of our "clearing" (or classroom) as Karpiak describes it. However, as we continued our exploration to "the edges" - to the unfamiliar and unexplored terrain of articulating methods which draw on levels of awareness that are not always fully conscious - we catapulted into a period of "disequilibrium and chaos".

In the middle phase of this project, we often wondered: "Do we really have the capacity to write about our work with clarity and academic credibility?" "Will the transformational ideas that are so important to us be acceptable for an adult education textbook?" "Is this really worth all the anguish and struggle?"

Before we became fully conscious of what was happening, we began to snap at each other about insignificant things that had never been a problem in our usually harmonious working relationship. Never an issue previously, the challenge of collaborating while living in two different cities began to seem insurmountable. Each of us expressed our fears in different ways. However, the obvious and growing tension between us alerted us to the fact that something deeper was occurring.

We finally realized that we were being driven by old and deep fears about our own worth. Our limited perceptions of our potential were interfering with our ability to use what we knew to accomplish the task at hand. When we finally became conscious of what was happening, it was a watershed day for us both! Out of the chaos came a new awareness which allowed us to transform. We saw that we could choose to continue to keep ourselves paralyzed by fear and doubt or we could let go of that perspective, put our energy into accomplishing the task and see what would happen. Like Sardello's (1985) metaphor of the silkworm undergoing death by fire before emerging as silk, we needed to experience the decay and death of our existing limiting perceptions and assumptions before we could travel to a place of new awareness and possibility. Once this break through had occurred, our excitement about the work returned. We again found the place of "self-regulation" (chapter 22) from which we could effectively approach our task, supported by our new awareness.

We also experienced the interconnection of the conscious, unconscious and higher self indicated in our three circles diagram. When we had brought our unconscious emotional material into consciousness and transformed our limited perspective through increased awareness, we also were able to be more open to the supports available to us from all levels, including the higher self or spiritual dimension.

When we were accumulating our references, we did not have immediate access to all of the relevant sources, though we both had read widely in this field. Putting into practice what we often suggest to students, we asked for support from all levels in our work with the bibliography. That same day, references we needed were offered to us from someone who had no conscious awareness of what we were doing or needing at the time.

Therefore, while writing this chapter, we experienced for ourselves in powerful ways how our thoughts can create our reality, the energetic interconnection of all that is and the relevance of the spiritual realm to physical existence.

CONCLUSION

In this chapter, we have given an overview of aspects that we believe are important in the application of the transformative approach that is emerging in the field of adult education today. We have related this approach to other educational models. We have included a graphic of three interconnected circles to represent the conceptual model that underlies our holistic approach to adult education.

A large section of this chapter has provided information about practical applications we have found useful in implementing this approach. Through the metaphor of a quilt, we have indicated various interconnected methods through which transformative learning can be supported. We have conveyed our intentions, specific descriptions and possible outcomes for eight of these methods. An extensive bibliography through which the interested reader can obtain additional information has been included. An appendix identifies (various transformational themes and authors who have written in these areas and?) some of the institutions which offer transformational programs are also mentioned.

We will conclude by highlighting what we consider to be key elements in the effective implementation of the transformative approach to adult learning. In our opinion, these factors are essential in the development of optimal transformative learning experiences.

We consider that establishing an atmosphere of safety, compassion and trust is crucial in supporting students to fully participate in transformational exploration.

As our opening poem suggests, we also believe in the importance of moving beyond splits such as good and bad or right and wrong. From this perspective, all experience truly is valued for the learning it provides. The affirming climate this stance creates and the resulting freedom students feel to fully explore deep and unfamiliar inner territory is difficult to describe in words.

Another view we hold is that we are all teachers and learners in different ways at different times. We all are engaged together in the transformational process. From this point of view, the teacher is not the "expert". Each of us is our own expert on who we are and who we can become. Thus the synergy of shared experience creates transformative learning opportunities for everyone involved.

Finally, as the three circles in our holistic model indicate, we consider that there are three major interconnected aspects of the self. Awareness of and attention to the dimensions of the conscious, unconscious and higher self and the energetic interconnection of "all that is" constitute the basis of all of our work.

We hope we have conveyed our excitement about the transformative approach to adult education. Challenge and chaos at times can accompany this unfolding, as we have found in both our work and personal lives and have illustrated here through our own process in writing this chapter. However, we believe that the transformation currently occurring in the realm of human consciousness is opening the door to infinite possibility.

For us the following quote beautifully expresses the essence of this chapter:

> "And the day came when the risk to remain tight in a bud was more painful than the risk it took to blossom." (Lerner & Lerner, 1992, p.147).

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Note to Editors - NLP references to follow. Thanks!

Chapter Ten

Through Chaos to Transformation: An Emerging Perspective for Adult Continuing Education

Irene Karpiak
University of Oklahoma

Through Chaos to Transformation:
An Emerging Perspective for Adult and Continuing Education

Transformation and the "New Science" Paradigm

In one place, a group has gathered for the study of "A course in Miracles." In another, people are studying the Enneagram through the oral tradition. At a workshop in Minneapolis, eighty have registered for a Breathwork workshop. In a Catholic retreat a facilitator leads a group in the Ira Progoff method of Journal Writing. In Sedona, a group gathers to celebrate the coming solstice. Elsewhere, another have made their way to a retreat for Vipassana mediation. In Hawaii, the Huna has brought together people from all over the world. The scene changes, but the purpose remains consistent.

The common theme or connecting thread is a shared commitment to self-awareness, personal development, insight, and the desire to connect meaningfully with others and with the environment. The distinguishing characteristic is their shared search for transformation, motivated by a desire to see deeper into themselves, connect more significantly with others, and achieve an integrated wholeness.

As a concept, "transformation" was known to alchemists and mystics for centuries. As far back as the fourth century Gregory of Nyssa, a Byzantine mystic, wrote of transformation as continuous progress toward something more divine (Danielou, 1964).

> .....Actually there is an admirable operation of movement consisting of growth in the good, change toward the better, perpetually transforming that which changes beautifully into something more divine. We shall show that what seemed terrible—I am referring to the fact that our nature is changing—is a kind of wing

> in flight toward the better; and not to desire change for the better would for us be a loss (p. 282).

He believed 'Wandlung' or change to be the natural inclination of humankind, and that the 'reality' of man was "not to be spiritual, but continuously to become so" (p.280). Gregory proposed the winged dove, ascending to ever greater heights, as an image of the soul's process of transformation. In contrast he likened a life directed by biological and security needs as the beast turning the mill wheel.

More recently, transformation has been resurrected and legitimized in mainstream literature. It appeared earlier in this century in the works of William James (1906), who described transformation as an aspect of religious experience. Later, it emerged as a psychological process in the writings of transpersonal psychology (Maslow, 1968; Assagioli, 1965; Jung, 1966); and only recently emerged in adult education literature (Mezirow , 1981, 1991; McKenzie, 1991; Cranton, 1996; Daloz, 1986; Weiser, 1987; Taylor, 1994). The development of deepening insights into both oneself and the world has not been a part of mainstream adult education, carried on in schools, colleges, or universities. Neither has this orientation been investigated as fully as those orientations that favor job enrichment and professional preparation. However, this seems to be changing. Today, increasing numbers of adult learners are seeking experiences that, either by choice or chance, offer the possibility of transforming the way that they view themselves and the world around them.

Curiously, transformation, as an idea, has emerged not out of the human sciences, but rather, out of the "new paradigm" biological and physical sciences. These fields have introduced such new concepts as chaos, emergence, complexity and evolution—all of which are aspects of transformation. Today, it is not unusual to see in the promotional materials of various professional fields, including health and business, references to education as "transformative." To adult education, too, these have offered new images, metaphors, and a language of inquiry and possibility.

The theories of the "new sciences" have been emerging in the last two decades, and they have profound implications for adult and continuing education, a field shaped so much by traditional classical science. This chapter briefly outlines these "new science" ideas; and then it speculates on the exciting implications that these emerging perspectives have for adult and continuing education, including the view of the learner, the teacher, society, and the practice of adult and continuing education. The following section introduces the "new paradigm" view of the world.

From "Clockwork Classic" Science to "New Paradigm" Science

The universe, as described by the theorists of the "new paradigm" science, is barely recognizable from that described by 17th century classical science. It is hardly the logical, linear world of prediction and control, nor the mechanistic world of equilibrium and stability. Our stable, unchanging, and predictable universe appears to be fading, and in its place is emerging a universe that is bursting with energy, teeming with life, emergent, dynamic, altered dramatically by seeming minutiae, never asleep, and always on the edge of creation and change.

But has our world really changed? Or could it be our way of making sense of it that is changing? Could it be that our perspective is being altered? Could we be in the throws of a paradigm shift?

Many in the physical sciences (Capra, 1975, 1983, 1988; Hayward, 1987; Gleick, 1987) theorize that we are. Jantsch (1981), for example, comments upon one of the positive aspects of this shift, "The world looks fresh and inviting through the eyes of a new paradigm, as if a big rain had washed away thick layers of dust and 'secure' knowledge" (p. 212). Hayward (1987), in turn, reflects upon how pervasive and encompassing a paradigm shift can become:

> So when an upheaval occurs in our group understanding of mind and body (who we are), and reality (what there is) and science (one way we explore and come to know what there is) it naturally affects all of us to the very root of our being. This is what is happening now, in the last quarter of the 20th century. The fundamental assumptions we make about the world—that is, the context of beliefs for our lives—altogether are in question (p. 7).

Winding Back the Tape of History

The major features of "classical science" are being challenged today. These features and their related theories and models have had a profound influence on educational practice. "Classical science" emerged from the scientific revolution in the 17th century. David Cayley (1991) summarizes its four basic principles: a) that mind and matter are not essentially related; b) that matter is ultimately composed of some sort of hard material particles; c) that nature obeys absolute and eternal laws; and d) that the scientists can give an account of nature which is complete, objective and universal. These principles comprised the "mechanical philosophy" that viewed nature as a great machine governed by God, but itself without spirit and spontaneity.

This view, according to Cayley, persists today as part of a deeply ingrained cultural sense of what the world is really like—still characterized as a rather ordered, predictable universe, where objectivity, replicability, validity, reliability, prediction, and control are still possible and desirable. Most of our educational models are built around this view of the world (Schubert, 1986). But, all of these principles are being slowly eroded by contemporary science.

According to physicist, Fritjof Capra, who challenged classical science with his publication of *The Tao of Physics* (1975), and later, *The Turning Point* (1983), the shift in our thinking began with changes in the physical sciences. He traces these beginnings to Einstein's theory of relativity, and Heisenberg's "uncertainly principle." Their views represented a departure from the "classical science" of the 17th century, and Newton's earlier characterization of the world as a "giant clockwork" in which laws were time-reversible and deterministic, that is, asserting that once one knew the present state of affairs, one could predict the future. Contemporary science has, in effect, shaken our belief in the certainty of science.

Ilya Prigogine, 1977 Nobel laureate, and co-author Isabella Stengers, in their book, *Order out of Chaos* (1984), epitomize this new view of science. Whereas in classical science the scientist described a world from a standpoint outside of nature, these scientists declared themselves to be scientists *within* nature. They acknowledged human observers to be part and parcel of scientific inquiry. In contrast to the view of time in classical science as reversible, these scientists affirmed that for human beings, time is not reversible; time matters *immensely*; nothing in human life goes backwards; "time is creation." These scientists began to study nature not only from the perspective of mechanistic Newtonian science, but also from the vision of human thought and activity.

They argued for "a new dialogue" with nature that would bring back the "reenchantment" that we lost through a mechanistic conception of the universe (Weber, 1986).

From Relational Systems to Evolutionary Systems

Just as Einstein introduced the concept of relativity, of objects in relation, Ludwig von Bertalanffy (1968) and his General Systems Theory presented the world as a pattern of integrated wholes, of relationship and interconnections, of open systems, of parts in relation. Thinking in systems terms today is quite common. We notice, for example, that our physical symptoms are related to our emotional well-being, that in organizational productivity is related to the well-being of the workforce, and that our economy rises and falls in response to political activities on the other side of the globe.

Whereas von Bertalanffy and systems theory described life as a pattern of relationship and interconnections, the notion of evolution transformed systems theory into one of growth, development and transformation. Evolutionary systems theory, which came into being in the 1970's, shares many of the features of systems theory, but it differs in its focus, which is directed not so much to systems and their structural entities, as "on the processes through which they evolve" (Jantsch, 1981, p. 1). Moreover, the evolutionary vision differs from the neo-Darwinian model that focuses on gradual adaptation; this theory focuses on the "sudden innovative changes" in complex systems (Jantsch, 1981, p. 117). Evolutionary theory added to systems theory a critical dimension—that of transformation, even sudden transformation to a whole new form or order; and Ilya Prigogine has been its central proponent.

In their book, considered to be "a manifesto for a new science," Chemists, Ilya Prigogine and Isabella Stengers (1984) describe a world in stark contrast to our prevailing sense of order and stability. Their world is not isolated or solitary or sedate, as described by mechanistic science; rather, it is responsive, relational, and self-modifying. Most strikingly, they assert that living systems not only have the tendency to maintain themselves in a stable state, but they also show the tendency, when subjected to a sudden shock, to either collapse into chaos, or to rise to a new, higher order.

Dynamic Self-Organization in Living Systems

Prigogine and Stengers (1984) observe that living systems—from one-celled organisms to human beings, groups, and social systems—are open systems, in constant interaction with their environment. At the same time, these open systems are self-organizing; that is, they operate according to their own internal principles of organization. Moreover, their behavior in relation their environment is characterized "by responsiveness, creativity and—in that sense—by dialogue" (Weber, 1986, p. 184). Through this dialogue with their environment, open systems have the inherent possibility to renew and even to evolve and transcend themselves (Prigogine & Stengers, 1984; Hayward, 1987). Capra (Capra & Steindl-Rast, 1991, p. 105) sums up: "..... this theory of self-organization is much more sophisticated than anything we have seen before in the sciences. For example, it says that creativity is inherent in life. The process of self-organization is an inherently creative process."

For humans, self-organization signifies that we evolve as a species not only through our survival and adaptation to our world, but also through creative reaching out beyond our world. Further, it asserts that it is our nature to grow and develop, that our growth is significantly determined by the dialogue that occurs between ourselves and our environment (Doll, 1993). By relating to aspects of ourselves, others, and the world, in general, we re-create ourselves; in evolutionary language, we transform.

Transformation: A New Order out of Chaos

Transformation refers to this tendency of systems to not only maintain themselves in their state of dynamic balance, but also to transcend themselves. Prigogine and Stengers (1984) describe transformation in the following way: When a system is in a state of dis-equilibrium or instability it is unusually sensitive to events from within or without. A comparatively small or subtle trigger can propel the system out of its current structure. At such a time a system could break down into chaos....or, alternatively, it could break through to a new order. The authors actually describe the process by which a system, at the point of intense flux and stress, appears to hover, sometimes actually appearing to be starved. Then, as suddenly and unpredictably, it recovers from seeming chaos and imminent destruction, and "leaps" to a new, more complex whole. And this "leap" represents the critical contribution of Prigogine and Stengers—a system's capacity spontaneously to transform to a higher order. They convey the drama of the dynamics of chemical change:

> It is remarkable that near-bifurcations systems present large fluctuations. Such systems seem to 'hesitate' among various possible directions of evolution, and the famous law of large numbers [the basis for predicating results] in its usual sense breaks down. A small fluctuation may start an entirely new evolution that will drastically change the whole behavior of the macroscopic system. The analogy with social phenomena, even with history, is inescapable (p. 14).

Since it was these fluctuations that lead to a new order, this process has been called "order through fluctuations," or alternatively, "order out of chaos" (Prigogine & Stengers, 1984). What Prigogine and Stengers describe in physical terms is what the mystics and sages have proclaimed for centuries—that it is the essence of all living beings to transform.

Along with Prigogine and Stengers, other scientists have explored the principles of the "new paradigm" sciences for their underlying spiritual dimensions. Capra (1975, 1983, 1988, 1996), a physicist, has drawn parallels between the new sciences and Eastern spirituality. Bohm (1980), a foremost theoretical physicist, proposes a hidden order–the "implicate order" to be at work beneath the seeming chaos and randomness of life. For Sheldrake (1981), a biologist, more than blind chance governs the material world; invisible and undetectable by our senses, "morphogenic fields" play a causal role in the development of life forms. These scientists seem to be suggesting that nature has a source beyond nature itself, possibly in spirit.

Prigogine and Stengers (1984) have based their findings on the study of chemical and physical systems, but the close parallels to human and to social systems are compelling. Their influences are already reverberating in many fields: in public administration (Kiel, 1994), in psychology (Csikszentmihalyi 1993; Schachtel, 1959; Kegan, 1982, 1996), in organizational theory (Senge, 1990; Peters, 1987). Cavanaugh & McGuire 1994 observe that the concepts have potentially far-reaching implications for studying human development, and may provide a context for understanding adult lifelong learning.

Summary

The quotation from Gregory of Nyssa at the beginning of the chapter illustrates that the notion of transformation can be traced to the mystics, who described what they saw as a natural direction of human development. Still, transformation continues to be viewed with some skepticism, and still associated with the esoteric, fuzzy notions of "new-age" thinking. However, the "new sciences," and Prigogine and Stengers (1984), in particular, assert that transformation is a central and observable feature of living systems, and a process that occurs at all levels of life, from the most basic and simple to most complex. Wilber (1977, 1981, 1995) and other developmental theorists, who are referred to in this chapter, have secured the role of transformation in the growth of human consciousness. It would seem that the new sciences are demonstrating in physical terms what the prophets, mystics, and philosophers have professed for centuries—that change, crises, and even chaos can lead to transformation and to a new view of ourselves and of the world around us. In short, "transformation" as a concept is bridging the worlds of the scientists and the sages.

Prigogine and Stengers (1984) also nudge us to shift our understanding of nature. They suggest that nature is less machine-like, as viewed by traditional science, and rather, more human-like (i.e., unpredictable and highly sensitive to the surrounding world), and altered by its even slight variations. The implications for psychology and the other behavioral sciences are immense. So much of the behavioral sciences has been modeled on theories and assumptions of classical, mechanical, physical science. Now, the new sciences are suggesting that human behavior should not be described in physics terms and explained by physical models; on the contrary, physics should be *expanded* to include our understanding of *human* nature and behavior. This reversal holds important meaning for education. Since education also has modeled itself on these traditional, classically inspired human behavior models, it, too, may need to be revisioned.

Nevertheless, the "new science" theories are abstract and still grounded in speculation. Generalizing from these to human development and education must be done with caution (Wilber, 1997). Nonetheless, one of their more significant contributions lies in the point of view they represent. As Padgham (1988, p. 135) offers, "When I view the world through the lenses or images provided by these individuals I begin to see the world in a very different perspective." And herein lies the power of evolutionary theory. It coaxes us away from the tried and true explanation of events in favor of alternative viewpoints, novel metaphors, and new images. Our imagination is rekindled. We can act "as if" these theories were true (Padgham, 1988). What possibilities for adult and continuing education could then follow? How would the learner be viewed through the lens of evolutionary theory? What could be a goal of education? What could be its processes? What could be the teacher's role? What implications could follow for adult and continuing education practice and the practitioner? In the following sections these new possibilities for education are explored "as if" these new theories of the "new sciences" were true.

The Evolutionary Vision: The Learner as "Becoming"

From the perspective of the "new sciences" and its evolutionary vision of creativity and transformation, the learner emerges as one who is always "becoming," always "a work in progress," always another step along the way, and never to be completed. Unlike those seeking equilibrium and stability, the "new" learner, is moved to grow, compelled from within, having inherited a developmental destiny.

Transformation expresses itself in humans through psychological, also referred to as the growth of complexity (Capra, 1983; Wilber, 1977; 1995). In other words, as a system develops, it is said to become more complex, in that it has more parts that interact with one another. Growth of complexity refers to the outcome of two forces: differentiation and integration. *Differentiation* refers to the elaboration of different parts to a system (i.e., an organ, an individual, a family, a corporation, a culture, or humanity as a whole), which differ in structure or function from one another. *Integration* refers to the coherence or wholeness among the various parts, and how they interact or work together. Thus, a system that is more differentiated and more integrated than another is said to be more developed and more complex. (Csikszentmihalyi, 1993; Wilber, 1977, 1995).

The evolutionary vision asserts that evolution proceeds in the direction of such increasing complexity. This suggests that individual human growth proceeds through the differentiation or emergence of different parts of ourselves—biological, cognitive, emotional, or spiritual—and then through the integration of these into a cohesive whole (Wilber, 1995). Our development, therefore, results from the interplay between creative stretching out, and then the incorporation of newly-acquired qualities into a newly defined self (Csikszentmihalyi, 1993). Wilber (1995) offers that to develop is to bring forth of our "manyness," and then to integrate these into a new "oneness."

According to stage development theory, development occurs through the process of unfoldment of each stage of development into higher stages that are progressively more complex (Csikszentmihalyi, 1993). This model of development might best be envisioned as a series of nested dolls, wherein each doll encompasses the other, and then the other..... Development stage theorists have actually outlined the various levels or developmental stages of from stages of less complexity to stages of more complexity. Loevinger (1976) has detailed these stages of increased complexity with respect to our intellectual development; Kohlberg, (1969) to moral development; Fowler (1981), as stages of faith development; Kegan (1982, 1996), as meaning-making; Maslow (1968), as hierarchy of need; and Belenky, Clinchy, Goldberger, & Tarule (1986), as ways of knowing. Ken Wilber (1977, 1995), a transpersonal psychologist, has performed the further valuable task of integrating these various capacities into a more encompassing "spectrum of consciousness," which encompasses cognitive, affective, moral and spiritual development. Throughout his writings he charts out his conception of the stages of development along side the other above-mentioned theorists, and demonstrates the strong parallels and consistencies that exist among the various conceptions of stage development.

According to Wilber (l981, 1995), human development moves through the biological level of unconscious infancy, through the mental level of conscious adulthood, to the level of "spirit." Wilber (l981a) identifies the eight major stages or links as: (1) archaic (2) magic (3) mythic (4) rational (5) vision-logic (6) psychic, (7) subtle, (8) causal. The first two stages represent the subconscious level; the next two stages represent the self-conscious or personal level; and the fifth to eighth stages represent the superconscious or transpersonal. As consciousness differentiates or unfolds from its previous stage, each stage continues to exist, but incorporates new features and capabilities, and integrates these into a new, more encompassing whole or "holon." In this sense, Wilber's schema (like the other developmental theorists') is not as much hierarchical as it is "holoarchical," with each stage being more 'holistic' than its predecessor (Wilber, 1997).

Wilber observes that within any society there will be individuals who function at a higher level than most, while others will function at a lower level. On this point, Kegan (1996) maintains that most of us are hovering (with struggle and distortions) at around Stage 4. Stage 4 is the rational, ego level, which is distinguished by self-authorship and self-acceptability (Kegan, 1996). For women, especially, achieving an integrated Stage 4 permits a stronger sense of their own agency (their sense of boundary and sense of self). Wilber (1995) accords with Kegan, characterizing Stage 4 as the stage at which an individual is able to assume an other's perspective and consider an otherís point of view. But Wilber stresses the urgent need for still higher development to Stage 5, the stage of integration of "vision-logic." This is the level of development through which the deep and pressing global problems of our world will be resolved. Vision-logic provides an enlarged perspective that permits both an outside view as well as greater internal awareness of ourselves and others.

Despite this challenge to "become," most people have a difficult time with the idea of continuing evolvement. While we can accept the notion of evolution of other species and even of children, we fervently resist the idea that development could occur even throughout adulthood (Wilber, 1989; Schachtel, 1959). Kierkegaard (1989) illustrates this attitude through the parable of "The Cellar Tenant." The master of the house has several floors of living space, but he prefers to live in the basement, unaware that these other spaces of his own house also are his. Wilber argues that the resistance results from the belief that adulthood already *is* the highest stage of development. It is only when we encounter a crisis, when our normal coping skills fail, that we begin our search for novel solutions to ease our distress, and thereby open ourselves to our higher possibilities (Wilber, 1989; Palmer, 1993).

The Tasks of the Transformative Learner

The challenge to develop entails more than simply seeking or forcing self-development or self-improvement. Instead, it requires self-awareness and self-knowledge (Carter, 1992; Krishnamurti, 1964; Csikszentmihalyi, 1993; de Mello, 1992). In the context of evolutionary theory this generally means being mindful and attentive to our interactions with others and the environment, through what is called "critical self-reflection" (Csikszentmihalyi, 1993). It requires also developing "thoughtful self" or "inner critic," who stands slightly apart and observes what is going on—what we feel, how we act, what effects us, and to what end. When we attend to the conditions in which we find ourselves, and assess how we came to where we are, and reflect upon possible paths ahead, we create a “compass” to guide us into the future (Daloz, Keen, Keen, and Parks (1996).

A second task of the learner is to maintain cognitive flexibility. This is the ability to assess our world from different viewpoints or perspectives, and to remain open to new possibilities, even while being committed to a particular view (Cavanaugh & McGuire, 1994). Cognitive maturity is achieved by those who use every opportunity to learn from their experiences and to avoid a routine mindset. On this point, Lindeman (1989), a central figure in adult education, urged adults to rely on their own creative spirit, and to respond to life events as though each were novel and fresh. An open mind and a creative attitude was central to his philosophy.

If adult learners are to become more complex, then they must seek out complexity in the daily choices they make. Csikszentmihalyi (1993) especially emphasizes this point; he urges adults to assess and weigh the relative complexity of various activities and consciously to choose to engage in the more complex of these. He suggests: read the more complex magazine, vote for the candidate with the most complex platform, engage in the more complex leisure activity, play chess instead of bingo. Through our propensity for ever more complex behavior we stretch our capacities, in effect, we develop.

"Turning toward the world"—an attitude of curiosity and openness to new information or novel events offers further possibilities for growth and development (Schachtel, 1959). This attitude, which Schachtel calls "activity-affect" contrasts with "embeddedness-affect;" the latter is associated with defensiveness, resistance, and retreating to the tired and true. Both "activity-affect" and "embeddedness-affect" represent two types of human reactions to novelty and change, a mixture of which exists in most of us. But it is "activity-affect" which carries the greatest prospect of further differentiation and growth (Schachtel, 1959, p. 29).

Most theorists agree that we can not simply *will* ourselves to transform to higher stages of development; nevertheless, Wilber (1995) suggests that we further our development when we engage in behaviors associated with the higher stages, and invest in associated with these higher levels. In other words, we do not have to *be* at Stage 5 in order to *behave* at the level of Stage 5. For instance, one aspect of Wilber's Stage 5 involves being authentic–being true to ourselves. According to Wilber, when we begin to behave authentically, be move closer to Stage 5. This idea has powerful implications for adult education. It suggests that learners can be introduced to behaviors and attitudes associated with Stage 4 or 5, and then be guided towards practicing these behaviors, in time, possibly integrating them. In his recent book, Kegan (1996) actually outlines this process in some detail.

While this section has highlighted the importance of continuing human growth, we might take heart in knowing that as we navigate through life's uncharted territories, we are not alone; others have been there before us, and others are navigating along with us. They can provide the needed role models and "guiding images" for us to follow in our own development (Csikszentmihalyi, 1993; Carter, 1992). Most of the mystic-sages have left rather detailed records of the stages of their own transformations into the upper reaches of consciousness (Wilber, 1990). They described not only the higher levels of consciousness but also the intermediate steps that they have traversed. These steps have been charted out also by biographers and development theorists; Erikson's (1969) biography of Ghandi is but one example. In addition to the historical sources above, there are, in our own time, living individuals at various stages of development. These individuals offer us models of behavior and fonts of wisdom and insight acquired through their own life (Boulding, 1981). By interacting with them, we can learn from them.

An Evolutionary View of Society

According to evolutionary theory, the universe, rather than being a giant clockwork that is "winding down" toward decay, is more like a living organism, constantly renewing and evolving. The direction of this evolution is shaped, at least in part, by those who inhabit the world, and it will evolve through the actions of its inhabitants in the direction of greater harmony, or alternatively, into further decay (Csikszentmihalyi, 1993; Allen, 1981). Wilber (1995) cautions, there is always the possibility that evolution might take the wrong turn. And, in this same vein, Csikszentmihalyi (1993) observes that the development of society depends upon the actions of the individual;

> What happens in the third millennium depends on what is in human consciousness now: on the ideas you and I believe in, the values we endorse, the actions we take. It depends on what we pay attention to, the environment we create through the investment of our psychic energy (p. 7).

Society's fate appears to depend upon the kind of individuals it can create. No task, therefore, is as important as finding ways to develop that will support evolution (Csikszentmihalyi, 1993). Evolution is supported through the growth of complexity of society's members. As members grow in complexity of consciousness they become more aware of and in control of their unique potentials, and thereby, more able to create harmony between goals and desires, sensations and experiences. In sum, as people invest in their personal growth, they become more complex, and thereby more capable of enriching the lives of others and contributing to their evolution.

Despite the apparent advantage that would flow from the development of the individual, certain features of society appear to limit individual growth. To begin with, society, like any system, struggles with the urge to evolve, on the one hand, and with the will to adapt and maintain itself in its present state, on the other. Consequently, society may offer opportunity to those who want to adapt to it, while exerting strong restraining effects on those members who would grow and "differentiate" beyond its boundaries. Any woman who has broken from traditional family patterns in the hope of furthering her development knows the power of society to draw her back into the fold. Secondly, as Wilber (1995) observes, it is very difficult for an individual to extend beyond a particular stage of development if all of society's institutions and values are based upon the perspective of that stage. Since most of society and its institutions are built around the industrial, mechanistic, rational paradigm or worldview, there are few sources of support and few guiding images for those individuals who would seek to transcend these. Thirdly, society's resources and opportunities often do not match individual abilities and talents. In an unsafe and boring environment, individuals lose their ability to develop a more complex consciousness. Paraphrasing Dante, Csikszentmihalyi (1993, p. 191) observes, "we all desire to be what we are, but are all too often prevented from acting out our being." Each of these features points to the possible limitations on individual development that are engendered by society's own limitations.

Despite society's limitations, individuals do continue to find ways of seeking out complexity and developing. They take this important first step. But, Csikszentmihalyi (1993) cautions that this step is not enough, "It is difficult to be a good person while living in a bad society" (p, 253). Individual complexity alone will have limited value to society. Csikszentmihalyi explains:

> it is almost impossible to live a decent life when the social system is devoted to greed and blind exploitation. And to change the system, one needs to step out of the cocoon of personal goals and confront larger issues in the public arena (p. 281).

The commitment toward complexity must be shared if it is to be beneficial to society. Because of the intimate connection between the environment and the individual, both must become the focus of our efforts. And this effort "requires linking our inner experiences with our outer world" (Csikszentmihalyi, 1993, p. 281) through a community of learners and a space in which to develop and change. Author, bell hooks (1984, p.149) similarly advocates this stance of looking "from the outside in and from the inside out." And Schaeffer p. 62 Rev15) urges us to focus on both our inner and our outer development. Through inner development we can transform our more egotistical and antisocial dimensions; and through our outer development, we can create social and institutional forms that challenge us to enlarge our social understanding and meet others in a deeper way.

The family, higher education, the professions, business and industry can all be such spaces in which we deepen and enlarge our commitment to "the common good," which would include, "a global scope, a recognition of diversity, and a vision of society as composed of individuals whose own well-being is inextricably bound up with the good of the whole" (Daloz et al., 1996, p. 16) Further, Csikszentmihalyi suggests that what is needed is a group of kindred spirits, a "Fellowship of the Future" that is "dedicated to supporting trends that move in the direction of greater harmony and greater individuation, and to opposing the encroachments of chaos as well as conformity" (p. 281). Curiously, this suggestion echoes Marilyn Ferguson's (1980) reference nearly twenty years ago to the "Aquarian Conspirators," individuals working to bring about transformative change. And, while this earlier movement has been criticized for its "messianic" and "new-age" tone (Miller & Selner, 1985), its message of transformation in health, human relationships, and education foreshadowed, it would seem, the more recent and more widely acknowledged literature on this theme.

An Evolutionary Perspective on Adult Learning and Development

From the perspective of evolutionary theory, adult learning and development become synonymous. That is to say, learning and experience become the basis for development and change (Dewey, 1964; Merriam, 1994). As we undergo experiences that affect us, that are "personally significant" (Merriam & Clark), and as we reflect upon these, we develop and change.

Some learning can promote self-maintenance or surface-order change; other learning can bring about transformative or deep-order change. Moreover, this deep-order change can occur suddenly or only gradually. Evolutionary theory offers insights not only into the nature of developmental change (surface change or deep change), but also into the nature of developmental processes (sudden or gradual). In the following section these distinctions will be explored.

The Process of Transformation: Sudden or gradual

This section will explore the processes—sudden or gradual—by which transformation can occur. Earlier Prigogine and Stengers (1984) associated sudden transformation with extreme stress, wherein a system struggles to choose among several possibilities, and then "leaps" to a new level of its own order. In human terms, this has been described as psychological transformation. Often it accompanies a significant crisis event—a serious illness, death of a loved one—that provokes deep distress, even chaos. Writing from a human, psychological perspective, Jung (1966) captured this moment of chaos as well as the possibility of deliverance and transformation. Notice the parallels between Prigogine and Stengers' earlier description of "order out of chaos" and Jung's description of human chaos and crisis, with its possibility of new-found resources and new-found order:

> A collapse of the conscious attitude is no small matter. It always feels like the end of the world, as though everything had tumbled back into original chaos. One feels delivered up, disoriented, like a rudderless ship that is abandoned to the moods of the elements. So at least it seems.
>
> ....at the critical moment, a 'saving' thought, a vision, an 'inner voice' came with an irresistible power of conviction and gave life a new direction (p. 163).

Transformative learning that occurs through significant life events is generally abrupt and dramatic. People often describe their initial experience as "raw" or "terrifying," triggering an upheaval in their assumptions and, indeed, their entire view of life. Grof, (in Capra, 1988, p. 105) for instance, describes confrontation with death as a "true existential crisis that forces people to reexamine the meaning of their lives and the values they live by." Such epochal experiences can effect a "paradigm shift"—a shift in the way in which an individual makes sense of the world and of oneself.

Until recently, the transformative effects of trauma and chaos have been described primarily in the literature of counseling and depth psychology, as in the work of Kubler-Ross (1969), Jung (1966), and Janoff-Bulman (1992). Only recently have they been acknowledged in adult education. A recent example in adult education concerns a study that reported on the learning (meaning-making) and perspective transformation that followed from individuals' receiving a diagnosis of HIV-positive (Courtenay, Merriam & Reeves, 1998). In an earlier study of mid-life change (Karpiak, 1990), social workers identified changes that crisis events triggered in their work, personal relationships, and sense of self. In that study, one woman recalled her response to her encounter with a life-threatening illness, " It shakes up all of your assumptions. Your illusions are put before you and you can see right through them" (Karpiak, 1990, p. 86).

In contrast to these sudden transformations, described above, other transformations occur gradually, largely in response to the fluctuations and stresses that impinge on the system and constantly challenge its stability (Jantsch 1981). As Prigogine & Stengers (1984) described, when a system is subjected to stress, one part may respond by developing a new way of functioning; it may "differentiate," that is, develop a new set of constituents or parts. These new parts, along with new behaviors enter into a competition with the system's previous mode of functioning. Eventually, this new part prevails upon the other parts of the system to change; in effect, it "enslaves" the "old" behavior into its new structure, resulting in new behavior, and new relations with its environment (Prigogine & Stengers, 1984; Jantsch, 1981). Mezirow (1991) refers to this widening of perspective in adults as "perspective transformation." He defines perspective transformation as:

> a process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world;

> changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrative perspective;..." (p. 167).

Mezirow outlines the actual steps by which women, returning to college, underwent a personal transformation. Phases of their perspective transformation included self-examination, a critical assessment of their assumptions, recognition of their discontent, exploration of new roles and relationships, and finally, a reintegration of their life on the basis of this new-acquired perspective.

Learning through Transformation or through Translation

Whereas the previous section focused on the processes—sudden or gradual—by which transformation occurs, this section will explore the nature of psychological developmental—whether it constitutes a deep order-change, transformative change, or surface-order, self-maintaining change. In an earlier reference, Prigogine and Stengers (1984) distinguished between a system's capacity for transformation and a system's capacity for self-renewal of self-maintenance. Transformation entailed transcendence of the system's structure toward a novel form, constituting a deep-order change; self-renewal, on the other hand, entailed maintenance of the system's current structure, an elaboration of its own existing order, thus of surface-order change. A similar distinction may be applied to the changes in psychological growth and learning. In this regard, Wilber (1981, 1995) distinguishes between the human capacity for transformation, the more dramatic and deep shift, and the capacity for translation, the more subtle and surface shift.

Transformation, as stated, involves a change in deep structures—it is a vertical shift, involving changes in the level or stage of consciousness (suggesting a major change in one's view of self and the world). Through transformation, a new and wider world becomes accessible; that is, the individual becomes capable of a deeper and wider perception and penetration of the world. By their nature, such transformative changes are rare, occurring possibly only once in adulthood, often accompanying a personal crisis, as described earlier by Jung and Grof.

Translation, on the other hand, involves a psychological change in surface structures—it is a horizontal shift; it involves clearing up of the distortions of that level, bringing them to a certain coherence; permitting the individual to strengthen and maintain the current level or stage of development and current sense of self and the world. Wilber (1995, p. 61) summarizes: "translation shuffles parts; transformation produces wholes." Translation and transformation thus are two complementary processes; once a new level or stage of consciousness (deep-order change) is reached via transformation, it is maintained via translation (surface-order change) until that maintenance fails, at which time transformation, once again, may ensue.

For adult education this distinction between transformation and translation appreciably expands adult education's range of goals and processes for development. In the case of translation, education could focus on strengthening the learner's capacities within a particular stage. Methods such as elaboration on certain capacities, skills, knowledge, and understandings could all contribute to strengthening and enhancing a particular stage or level of development. Mezirow's (1991) work on perspective transformation is especially relevant in that it largely addresses this aim through its related methods of clearing up distortions and building coherence among the attitudes, cognition, and behaviors of a given stage. McKenzie (1991) similarly, calls for education to enable the learner to engage in "worldview construction," to build a coherent worldview in which various dimensions of the learner are integrated and consolidated. And Kegan (1996) advocates for learning opportunities aimed at strengthening the sense of self at Stage 4. Alternatively, education may aim to promote a transformative shift in learners, and this goal is addressed through William Doll's (1993) model, which follows.

A Transformative Curriculum and the Transformative Teacher

If we were to envision a curriculum for adult and continuing education in which learners were "a work in progress," still "becoming," and if we could include the possibilities for transformation what might then emerge as a desirable educational direction? Doll (1986, 1993), a curriculum theorist, who has written extensively on the implications of the paradigm shift in the sciences for education, observes that we are only beginning to understand the possible consequences of this new orientation and perspective, and still have no idea where it will lead us. Still, he advocates for an enlarged conception of educational purposes:

> The educational model that follows would be a transformative curriculum with the individual and his or her structures or levels of understanding being transformed. Such a change would be internal and include disequilibrium as a prime motivator, as well as the opportunity for self-regulation to work (1992, p. p?)

In this way, he defines the major features of a curriculum that models itself on the new paradigm science. First, transformation would be its purpose. It would be directed to the growth of complexity. The focus would be the learner and what is happening within the learner. Its processes would utilize stress and disorder, and there would be opportunity for emergence of the individual's capacities.

Doll (1993), below, further describes a transformative curriculum that would reflect the indeterminate nature of knowledge, with its multiple perspectives and interpretations.

> Within such a contingency frame, curriculum is a process—not of transmitting what is (absolutely) known but of exploring what is unknown; and through exploration students and teachers "clear the land" together, thereby transforming both the land and themselves (p. 155).

Doll elaborates his position through the analogy of the farmer, who is "clearing the land," all the while mindful of the wild beasts that lurk in the wooded area surrounding the clearing. Through this analogy Doll illustrates the uncertain, mysterious, and even dangerous nature of educational exploration, when it occurs "at the edges." Several points concerning teaching and the teacher can be drawn from this: Transformative learning entails a journey into the unknown; the teacher must know something of this landscape; both teacher and learner engage in a shared endeavor; and both are changed through this shared experience. In the following paragraphs, each of these features will be briefly explored.

Transformative learning, in contrast to "enrichment" learning (Cavanaugh & McGuire, 1994) or "elaboration" of existing knowledge and skills (Merriam, 1994), takes learners into the unknown, where both terrain and destination are ill-defined. If we could imagine a group of adult learners and the space they share, the classroom would be the clearing. The center of the space appears quite safe and straightforward; many common assumptions, values, and shared experiences reside there. This might be the place where enrichment and elaboration of knowledge and skills might well take place. But beyond the clearing, in the wooded area, at the edge lie the true challenges to both teacher and learner. The edges represent the unknown; some learners have been there before, many have not. To enter this space "at the edges" means that learners, in systems language, become "awake," they are now far-from-equilibrium, imbued with the "essential tension" required for transformative change (Doll, 1993). According to evolutionary theory, this is the space of mystery and surprise, possibly of chaos, and even of transformation. As one student bemoaned after an unexpected personal self-discovery, "What will I do now that I know this; what am I supposed to do with this?" The intensity of transformative learning is conveyed by Sardello (1985) through the analogy of learning as the rearing of silkworms. Just as the silkworm is nurtured and then compelled to undergo death by fire, to emerge, finally, as silk, so, in learning, the individual may endure the decay and death of existing assumptions in favor of new hard-won awareness.

The developmental level of the teacher or educator and his or her level of self-awareness is of the highest importance in this orientation (Carter, 1992). Land-clearing is a teacher-dependent endeavor that argues against a "laissez-faire" attitude. On the contrary, the teacher's role is central. The teacher "has been there," or near there, and knows something of the landscape, or something of land-clearing. She models the attitude of land-clearing. Only those teachers who have developed further themselves can provide the guiding images, and even act as a catalyst for the development for those who would go further (Sawada & Caley, 1985).

An essential capability of the teacher is attunement with his or her learners—to listen and watch intently, not only for the bolder signs of learners' motives and readiness to learn, but also for the subtle signals of curiosity, confusion, wonder, and distress. Listening and attending skills become paramount. The teacher must be aware of the "not-yet-conscious, groping level" of his learners, as well as the more manifest performance level (Doll, 1993, p. 67). She must be curious to know what is transpiring within her learners (because subtle fluctuations can trigger a transformation in a system under stress.) The teacher must be prepared for the responses of learners who find themselves far-from-equilibrium, and guard against being defensive, but rather curious about their responses (and hers to them). She must provide the necessary challenges that encourage them to go still further, and the required supports to contain them when they feel they have gone too far (Doll, 1993; Daloz, 1986; Kegan, 1996). This may simply entail walking over to her students, placing herself at their eye-level, standing close by them, in effect, sharing her strength with them.

When this new and subtle form of order comes to the classroom, the teacher is less likely viewed as the knowing authority, informing unknowing students. Instead, teachers and students will interact in the mutual exploration of issues and concerns (Doll, 1993) The teacher and the learner each carries a different role, but the experience of land-clearing is a shared one. Learning, thus, becomes a shared activity. Learning occurs through dialogue with others (Doll, 1993; Bruner, 1990). The classroom space is a shared space, in some respects a sacred place (judging by the discomfort that arises when a late-comer joins the group). Palmer (1993) observes, "Good teachers also bring students into community with themselves and with each other—not simply for the sake of warm feelings, but to do the difficult things that teaching and learning require" (p. xvii). Thus, community is not only that which is created between teacher and learners, but also that which occurs among learners (Palmer, 1993).

As students and teacher engage in the shared experience of land-clearing and discovery, both teacher and learner may be transformed. Through dialogue and conversation students and teacher begin the process of conscious self-reflection. First, they bring their assumptions and understandings to consciousness; then, they reflect them; and finally, through dialogue, they change or enlarge their views (or alternatively, affirm them). To the extent that such a process allows learners to bring their thoughts to the surface, to voice them, and then to examine, share, critique, and change them, the process is transformative (Doll, 1993; Dewey, 1964). Cavanaugh & McGuire, 1994, p.19) say this about optimal classroom settings: "both the learner and the teacher are transformed by the dynamic learning process, leaving each with new ways of conceptualizing reality." When a learning has been transformative, learners (and teachers) will accord it a certain quality of being "*an* experience" (Dewey, 1964). It will gain a special identity—"*that* moment," *that* teacher," "that course," or "*that* book."

Finally, disequilibrium is a central requirement of transformative learning (Doll, 1993; Cavanaugh & McGuire, 1994)). Turbulence, not stability, promotes change. A certain level of stress is required; education should provide the "kick" to provoke disequilibrium and make things happen.

Toward an Evolutionary Model of Adult and Continuing Education

For the most part, mainstream adult education has addressed a limited range of educational goals, emphasizing most those aims that reflect what appear to be the traditional "classical science" models. On this point, Prakash and Waks (1985) observe that education that occurs in organizational and higher education settings typically reflects what they identify as the technical and the rational approaches. The technical approach focuses on the development of skills to carry out various societal roles; and the rational orientation focuses on acquiring discipline-based knowledge of the world. But two lesser established approaches are also available—the personal and the social (Prakash and Waks, 1985). The personal aims to advance individual self-awareness and self-realization; and the social approach aims to improve society. These latter orientations are most typically carried out not in mainstream educational settings, but rather in selected pockets "at the edges" of the community (as were the adult learners who introduced this chapter).

The personal and social orientations that Prakash and Waks describe most closely align with the evolutionary, transformative orientation emphasized in this chapter. However, few centers of higher learning have incorporated these into their educational priorities. The lack of support for personal growth, in particular, is witnessed in the quote below by Schubert (1989), who takes on the tone of the "guest speaker" critic of this approach:

> Maturity cannot be measured. It is too fleeting, too intangible. The same is true of self-realization. Both are too subjective, dependent upon the idiosyncratic decision of teachers and students themselves. ....To focus on personal growth may be inimical to society. If everyone goes his or her own way, there is no assurance that the institutions that hold the nation and world together will be preserved. Thus, the benefits of socialization and/or achievement may be destroyed by heavy attention to personal growth (p. 205).

Above Schubert describes a prevailing conception of the personal growth orientation; first that personal growth is hampered by ill-defined measures of outcome. How does one demonstrate that one has grown? Secondly, in the absence of any model of human development, or any evolutionary perspective, personal growth is conceived to be without any direction or container, and therefore at risk of running amok. And finally, expressed is the fear that personal growth might encourage its beneficiaries to disrupt or even destroy society.

These are arguable concerns, in the absence of a developmental, evolutionary framework. But, through the lens of the evolutionary vision, a different possibility arises: those individuals who have tapped the harmony and wisdom within themselves can now best advance this harmony toward others and to their society (Csikszentmihalyi, 1993). Prigogine and Stengers (1984) and Jantsch (1981) suggest that through a transformative orientation a system that becomes enlivened, awake, and aware may develop greater complexity. This is an aspect of personal growth that has not been duly recognized—the potential for learners to move toward greater complexity, for the ultimate good of all of society. This is the position that the "new sciences" and evolutionary theory have underscored.

The evolutionary vision signals the need of new, more encompassing, and more inclusive goals for adult and continuing education. Like the evolutionary model of development that describes growth through stages of ever-wider, and more encompassing perspectives, so could education be revisioned to encompass ever-wider, more inclusive orientations and purposes. Adult and continuing education, developed around such a developmental model, could then actually become a life-long curriculum. It could meet the learning needs of individuals who begin with less complex needs, interests, and capacities and move to more complex needs and motives.

Prakash and Waks' (1985) model of education is evolutionary. As stated earlier, they map out the four major orientations around which educational goals and processes revolve: the technical, the rational, the personal, and the social. Then they argue that the four are mutually exclusive if we place them in opposition to one another (as on a flatbed); but if we structure them as holons, as nesting dolls, in order of their increasing complexity, then we are building a model that does encompass all of the valuable (in themselves) goals. Thus the technical orientation could build required skills; the rational could encompass the technical, and add knowledge and understanding; the personal could encompasses both and add personal reflection; and finally, the social could contain all of these all, and add a commitment to the wider social good. As can be seen, each orientation would add incremental complexity to the previous one, and each would retain its function within the broader, more complex, and more holistic evolutionary framework.

Adult educators might find that this model permits them to appreciate the various educational purposes; now they would appear not as in opposition to one another (as in the debate as to whether adult education should meet "training" needs or "educational" needs); but rather, as embodying varying greater or lesser degrees of inclusiveness. Of adult and continuing educators we could ask—of those who promote technical, work related skills and competencies, would the addition of a theoretical framework be a useful aspect of knowledge? Further, would a opportunity to reflect personally on the situation enrich learners' performance? And finally, for those on a personal exploration, would an experience of their connection with their wider community enlarge their commitment and capacity to serve?

In Conclusion

> One is no longer as alone as before because one realizes that others are making—and have made—similar journeys in a similar landscape. And the landscape is not shallow; it has a sky and heavens. Every trait, pleasing or displeasing, that one may observe in oneself is tied "upward" to a larger possibility—of greater insight, more exact service to other, or simpler, more felt relationships. This tie upward permits, even urges one to be fully sincere with oneself: the risk is acceptable when ancient teachings and a task one longs to accomplish issue the summons to be all that one can (Lipsey, 1997, p. 57).

Roger Lipsey, echoing Gregory of Nyssa's call to transformation, captures the essential life task advocated by the new paradigm science—to develop and transform in the direction of our own higher potentials; to take heart from others who have journeyed before us; and to engage in self-sincerity and self-awareness.

The new paradigm sciences and the evolutionary vision challenge adult educators to consider the notion that we all are in the process of further development, and we all are capable of higher stages of consciousness and awareness. Like the adult learners at the opening of this chapter, we are navigators on a personal journey, whose territory is both the outward landscapes to be discovered and explored, and an inward landscape to be uncovered and brought forth. Following Gregory of Nyssa's example, we, too, can be the doves in ascending flight. Like Prigogine's world of evolution and "becoming," we also are in the process of becoming. Every aspect of us—our point of view, our cognitive abilities, our affective relationship skills, our sense of self, and our perspective on the world—are all still in states of emergence and fulfillment. Through our lifespan, we, like Sardello's silkworms, may also be compelled to undergo a death of an old consciousness in order for a new consciousness to be born.

Turning to adult learners, we have noted from evolutionary theory that most transformations are triggered by tensions that originate within the system itself. "The most dangerous revolutionary is within ourselves," Jung (1966, p. 76) warned. The most important life changes begin internally. Often they underlie the life, learning, and career changes that adult learners undertake; and often they are clues to a learner's capacity and motive to "become." Learners in this situation require educators who can tune in to their dreams, and affirm their urge to grow. It may be critical, then for the adult educator to be attentive to these cues of growth in learners, and not dampen and dismiss them (in the interests of comfort, stability, and societal adaptation), but rather acknowledge and inquire into them.

Further concerning learners, much of their development will occur outside the classroom and in the arena of life itself. There, life by its nature is turbulent, offering them much of the tension and stress that development thrives on. But when left to their own devises, a lot is left to chance. Among them, some will undergo chaos; some may even withdraw into mental illness; some will clear up their distortions, and others will cling to them as though life preservers. And some will transform.

Adult education can play a role in transformation through provision of appropriate and timely challenges as well as supports to adult leaders. Challenging educational experiences can trigger the differentiation of "parts" in learners, which, in time can promote a more global transformation in their views of self and the world. Supportive educational experiences, on the other hand, can help those adult learners, who have undergone a transformation, to consolidate these new-found attitudes, cognitions and behaviors into a more integrated whole.

These developmental possibilities offer a host of challenges to adult education and adult educators. Adult educators are positioned to develop educational programs that meet the needs of those hovering at points of crisis, or those struggling to make sense of the turbulence they feel within, or those confused and distressed by the circumstances they find themselves in. These are the opportunities for learning of the sort the evolutionary vision advocates. These are the zones of discomfort and novelty "at the edges" that invite and signal transformation. The evolutionary vision challenges us as individuals and as educators of adults and planners for adult learning to focus more deliberately on the personal and social transformative approaches to adult education, possibly to bring these out from the edges and into the mainstream, or alternatively to foster and develop them more consciously under other community-based auspices. By recognizing the developmental potentials of our learners, we are compelled to participate with them; by having ourselves known change and gained a store of experience and knowledge, we enlarge our capacity to help learners move beyond the chaos and possibility to a new order. The challenges of transformation "at the edges" are unpredictable, mysterious, and infinite.

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Chapter Eleven

Emerging Philosophies and Orientations in Adult and Continuing Education

Irene Karpiak
University of Oklahoma

Emerging Philosophies and Orientations in Adult and Continuing Education

Anthology Chapter

Irene Karpiak

The previous chapter described an emerging perspective in adult and continuing education that corresponded with changes that were occurring in the theories of the "new paradigm" sciences. It highlighted new theories in biology, physics, and chemistry that are proposing that Nature behaves in a way that is more human than mechanical, more indeterminate and unpredictable than a machine, and more creative and emergent than an inanimate object. These compelling ideas are also disputing our theories of human development and learning, and correspondingly, of education. In this regard, Cavanaugh & McGuire (1994) observe, "applying a chaos framework to lifelong learning is like taking much of what we already know and turning it on its head. Predictability is impossible in the long run. Stability is only temporary and is ultimately illusory. Confusion may even be a good sign in the right context" (p. 19). Capra in this same vein notes that the descriptions associated with the "new sciences"—"non-reversibility," "non-determinism," "non-predictability," and "instability"—are all suggestive of an opposition to what was assumed before. In sum, evolutionary theory suggests a reversal and revisioning of our assumptions concerning development, learning, and education.

The previous chapter centered on the general principles of the evolutionary vision, with special attention to the theory of the transformation of systems or "order out of chaos" as described by Prigogine and Stengers (1984). The learner, according to evolutionary theory, was viewed to be in a constant process of change and development, of 'becoming" all that is potential within. Development was viewed as the growth of consciousness, or the enlargement of one's perspective—of taking in more of what has previously been left. And finally, learning and development were viewed as the consequence of the individual's interaction with the world; that is, we were shaped by our world, and, in turn, shaped it through our dialogue with it.

This chapter takes a close look at the educational implications that follow from this theory. The authors referenced in this chapter represent the fields of psychology, philosophy, and education. They reveal in more detail their particular view of the learner, of society, and of education; together they present a revisioning of education. They offer an alternative language of education—a call to humanness, to community, and even to spirit. Theirs are metaphors of journey, of generation, and of transformation.

William Doll, Jr.

> "In advocating a post-modern perspective I am suggesting we develop a 'dancing curriculum' one where the steps are patterned but unique, the result of interactions between two partners:

teacher ad text, teacher and students, student and text" (Doll, 1993, 103).

William Doll distinguishes himself as the American educator of this decade who has most thoroughly interpreted and applied the ideas of evolutionary and chaos theory into a new vision of education. Doll (1984, 1993) has built his educational vision on the work of Belgian scientists, Ilya Prigogine and Isabella Stengers, who were highlighted in the previous chapter. Doll focuses on the changes occurring in the "new sciences" ad specifically, in chaos-complexity theory, both of which represent, in his view, "a major turning point in our relations with the world, nature, and ourselves" (p. 97). Below, Doll captures the magnitude of the changes in our understanding of chaos and complexity, and its potential effect on all disciplines, including education:

> The implications of a post-modern perspective for education and curriculum are enormous but by no means clear. How the sweeping changes affecting art, literature, mathematics, philosophy, political theory, science, and theology--changes questioning the basic epistemological and metaphysical assumptions in those field—will play themselves out in education and curriculum is yet unknown. I venture to propose, though, that the changes in these other disciplines are so great—so megaparadigmatic—that education, as the confluence of many disciplines, will also be affected. If this proposition "materializes" (a modern word and concept), I believe a new sense of educational order will emerge, as well as new relations between teachers and students, culminating in a new concept of curriculum. The linear,

> sequential, easily quantifiable ordering system dominating education today--one focusing on clear beginnings and definite endings--could give way to a more complex, pluralistic, unpredictable system or network. Such a complex network will, like life itself, always be in transition, in process (Doll, 1993, p.3).

A New Order, A New Curriculum

In his book, *A Post-Modern Perspective on Curriculum,* Doll (1993) interprets Prigogine and Stengers' (1984) model of transformation, and draws upon both Piaget's model of development as well Dewey's conception of experience in building his own new vision of the learner and of learning. In self-organizing, transformative open-systems framework that Doll advocates, every aspect of education will be affected: educational goals, the teaching/learning process, and the teacher/students relationship. Doll outlines, below, his view of a new curriculum that emerges out of the "new order." He offers his stand on the extent to which the evolutionary theory challenges some of the most powerful and pervasive educational theories that have shaped the field of education in general, as well as adult and continuing education.

> I believe the Tyler rationale, Frederick Taylor's scientific-efficiency movement on which the rationale is based, and the behavioral curriculum movement both have spawned, have all "misconceived the problem." And from this misconception of what education is about and how development occurs, we have adopted an inappropriate concept of curriculum.... The Tyler, Taylor, and behavioral movements have not dealt with the ferment, but rather

> have denied, bypassed, or overlooked it. However, in this *ferment*, or in Schon's *messes*, Prigogine's *chaos*, Dewey's *problems*, Piaget's *disequilibrium*, or Kuhn's *anomalies* lie the seeds not only of development and transformation but of life itself. ...How we will handle this issue of creative development is by no means clear; it is a *problematic* we will need to live with for generations (p.148).

Curriculum designed with self-organization as a basic assumption contests the traditional, Tylerian view. Challenge and perturbation, qualities which are assumed to be disruptive and inefficient in the traditional curriculum, are seen to be essential in the emerging paradigm. Learning occurs not in the zone of comfort, described in the traditional curriculum, but it the zone of confusion in the new vision. Teaching rests not on student compliance, but on student challenge. The goal of teaching is not to transmit knowledge, but to transform it, And finally, the role of the teacher is not to instill the known, but to inspire a desire to explore the unknown and to keep the dialogue going.

Concerning Learning through Challenge

In a curriculum designed with self-organization and transformation as its basic assumptions, challenge and perturbations become essential to the process; they are the "driving force" of development. When a system is near-equilibrium, it is at rest, asleep, comfortable. Too far from equilibrium, and it closes in an effort to protect itself. But between these zones of calm and disorder, learning occurs. Learning rests on the presence of disruption. In those moments when we are unnerved, when, in chaos language our system is "awake," we are most open to our surroundings, alert to events, attentive and watchful for signals that promise a new order.

In a traditional classroom the objectives are laid out, a schedule is defined, the space and time for learning are set. In this setting, questions become a burden, especially if they appear irrelevant. Detail becomes associated with inefficiency. Examples and illustrations might lead to questions, tangents, and challenges, so they are kept to a minimum. Experiences of students may not accord with the principles, so they may be discouraged. In short, disruption impedes learning. But, in the transformative curriculum, disruption initiates and enables learning. Doll (1993) summarizes this position:

> "Open systems require disruption, mistakes, and perturbation—these are the "chaotic mess" to be transformed. Curriculum goals here need to be neither precise nor pre-set. They should be general and generative, allowing for and encouraging creative, interactive transformations" (p.15).

An example might demonstrate what I believe Doll is describing. In a recent workshop on the alienated, difficult learner, students listed the features of these "participants from hell:" boring, unprepared, tardy, bossy. As they studied this list, one students proposed—"What about compiling a list of 'teachers from hell'?" This was not in the lesson plan—but it did sound promising. The students agreed. And so, a second list of those "hellish" behaviors in teachers was generated. Shocked looks abounded as students compared the two lists—they were the same! Those same disturbing qualities in students appeared now in teachers, too! What a revelation! In this spirit of new discovery, the group now glimpsed the power of unexpressed feeling, needs, and emotions that underlie classroom behavior of both students and teachers, alike. Further, both understood what they, as teachers might be doing to possibly provoke disagreeable responses in students.

This example illustrates that whatever features reside in learners—their observations, suggestions, queries, discontents—these can become treasured resources for learning if instructors are willing to follow along for at least a moment with what is presented to them by students. Fully aware of the uncertainty that follows—a quick dead end or a tangent that proves futile, a hearty congratulation—nonetheless, they open themselves and the class to those experiences that reside "at the edges."

Teacher and Learning in a Transformative Curriculum

Doll's educational approach focuses on the unique capacities of individuals to transform to higher levels of consciousness, and therefore emphasizes the special requirement that falls on the learner and the teacher for this "emergence" to occur. Curriculum is no longer the "course to run," but rather the journey itself; and this journey includes the teacher and the learner who, through their relationship and interaction, undergo a transformation that is mutually enacted. Now more emphasis will need to be placed on the runner running and on the patterns that emerge as the than on the course run. Organization and transformation will not be set prior to the activity, but rather will emerge from the activity itself. Neither content nor materials will define the curriculum, rather, the process of development, dialogue, inquiry and transformation. Doll sums up by advocating "dancing curriculum" that emerges out of the interactions of teacher, student, and text.

Throughout his writings, Doll emphasizes the importance of dialogue and reflection as central to transformation; and as a means of reaching further into the depths of learner, teachers, problems, and materials. Both learner and teacher share in this role. The teacher takes on the role of guide through the journey; the learner, in turn, engages and invests emotionally in the adventure. Through experience individuals learn to make reasoned choices. But experience, of just doing, by itself is not sufficient. Transformation requires self-reflection. As we reflect on what we do, experience becomes analyzed through the lenses of culture, language, and personal bias. Reaffirming the position taken earlier by Dewey, Doll argues for an "experiential epistemology:"

> As Dewey argued so many times, reflection on what we have done is a key tool for our own transformation. Primarily, doing experiences need not stand alone; they can serve as the basis for secondary reflective, indeed self-organizing experiences. Every completed action can serve as a new beginning, as the springboard for new and open "ends-in-view" (p. 118).

Role of the Learner

Given Doll's perspective, it becomes less important to highlight the learner, and less important to highlight the teacher, as it is important to focus on the "spaces in between" and on what happens in the relationship and interaction of both and of the learning community that is created.

Returning to Doll's description, The role of the learner is to be engaged. One instructor asks students to "leave their baggage" outside the classroom so that they might be fully invested in what is happening in the time the class has to be there. Another instructor deliberately check on the level of engagement, taking a "temperature check " of students so that those who are absorbed in the issues around them can express them in a few moments, and in this way release them for a time so that learning can be the focus for this time. A willingness to reflect on what is being said or discussed is central. Stephen Brookfield, a highly effective adult educator follow a practice of stopping his lecture after an idea has been explored and asks learners to take a few moments and reflect upon what has been said. What is their position on this? What questions do they have? Often he will ask them to discuss this for a moment with a fellow student. Would anyone like to share with the group what was discussed? And so, this leads to possible further exploration, a look perhaps at a deeper level of significance at what the issue represents.

The "4 R's" in Adult and Continuing Education

In a transformative curriculum, the traditional 3 R's of schooling are replaced with another set of R's: richness, rigor, relation, and recursion. Richness refers to a curriculum's depth, to its layers of meaning and to its multiple possibilities or interpretations. Rigor means that one must continually be exploring, looking for new combinations, interpretations, and patterns, while still holding the possibility that this might not be the whole picture and that some piece of understanding is still missing. Relation refers to the important effects of the constantly shifting connections of factors within the curriculum and factors of its wider context. And finally, recursion refers to the capacity of thoughts to leap back on themselves, thought upon thought. Recursion occurs through dialogue and feedback concerning our experiences and actions.

Although Doll develops these concepts in the context of general education, his ideas apply and can be translated also in adult and continuing education. In the context of continuing education planning, as planners, we express richness through recognizing the possibilities of greater depth and breadth that exists in our work. Any theme, problem, situation, or subject can be approached in varying degrees of depth, each with various levels of meaning (Wilber below, develops this argument as well). This may include knowing our learning public in a deeper way, or approaching knowledge with a view to increasingly expanding and deepening our understanding of a subject or issue. Practitioners demonstrate rigor through a mind-set that values complexity. It includes accepting the "mess" associated with planning. It acknowledges that whatever view they offer is, by its nature a partial view , leaving much still to be explored and uncovered. For recursion to occur, practitioners require dialogue with others—peers, teachers, learners—who can look at, critique, respond to what they have done. One aspect of recursiveness would be keeping journals of their work, to record the step of their progress as educators. If a new program has been planned and it falls short of its expected audience, what does this say? was it ahead of its time? was it behind? what did we assume to be true? And finally, the feature of relation calls attention to the fact that relations and conditions are constantly changing, such that an educational event, through its course, acquires different qualitative dimensions that could not be predicted at the start. A program looks very different at its beginning from its end, since development to some degree is always occurring. Each of these features point to the importance for practitioners to be "awake" to their surroundings and to their inner experiences, to avoid the trenches of static behavior, and rather to be constantly watchful, observant, and mindful of what is.

In summary, Doll contends that education as a process of intended human development, should be modeled on an open system paradigm, such as is described above. Educational development would occur best if it were based on a systems that most closely characterizes what it is to be human. He concedes that until the social sciences accept a new paradigm it is almost impossible for education to develop one. Nonetheless our work on such a model can contribute to the furthering of the paradigm change.

Ken Wilber

Ken Wilber, like several of the authors cited in this chapter is not an educator, and his audience is not specifically educators; but rather, those who are interested in the nature of human consciousness, and the processes of consciousness development through the human lifecourse. Educated initially as a biologist, Wilber became absorbed with philosophy and the range of ways in which human consciousness was conceptualized throughout time and across cultures. Following years of studying the literature of many Eastern and Western traditions, he developed a framework whereby he integrated the range of existing perspectives on human consciousness of both Western and Eastern traditions. Since the publication of his first volume, *The Spectrum of Consciousness*, in 1977, over a span of 20 years he has continued to explore and develop this integrative perspective. In his more recent books Wilber (1995, 1997) continues to build a integrative theory that increasingly seeks to incorporate the natural sciences with the behavioral sciences, objective realities with subjective realities, and the empirical mode of understanding with the transcendental.

Like several of the authors in this section, on "Emerging Perspectives," Wilber draws on the work of Prigogine for describing transformation in living systems and in human development. In the previous chapter Wilber's schema of human development was outlined. This chapter will focus on Wilber's view of the process of human development with particular attention to the capacity for humans to develop *beyond* their present state toward higher, more complex, and more integrated stages of development.

Regarding the Learner

Wilber affirms that each stage of our development (even the one we are currently at) is actually "a step along the way." We all have the capacity to evolve throughout adulthood toward ever-greater complexity and integration. Life itself presents this opportunity for continued unfoldment of each higher stage. In the previous chapter Wilber outlined these stages of human consciousness, and observed that each of these structures of consciousness generates a different sense of space-time, law and morality, cognitive style, self-identity, and drive or motivation (Wilber, 1995). Through his framework that compared the schema of other developmental theorists, including Loevinger, Maslow, and Kegan; Wilber demonstrated how much congruency actually exists among them.

As was noted earlier, these psychologists hold that most individuals struggle at a level of development somewhere around Stage 4. This is the stage at which the individual ego is becoming more autonomous, where the boundaries between oneself and others becomes more defined, and where the individual is able to experience a stronger sense of self. Kegan (1994), for instance, reminds us that our society still has a long way to go to enable individuals to achieve fully Stage 4 of development. Wilber, on the other hand, while acknowledging that most of our society, including its major institutions and its public policy appear to reflect a Stage 4 level of development, believes that we must go further still in promoting even higher stages. These higher stages are essential to our ability, as a society, to resolve the pressing and complex problems of our day–environmental pollution, political and racial disharmony, and individual suffering; their solutions demand a more complex understanding of the world. The real problem, says Wilber, "is how to get people to *internally transform* from egocentric to sociocentric to worldcentric consciousness....the *only* stance that can freely even eagerly embrace global solutions" (p. 514).

In Wilber's view, "vision-logic" or Stage 5 of psychological development, can enlarge this much needed capability for problem solving. The distinguishing feature of the stage of vision-logic (which Wilber also refers to as the "existential" and "centauric" stage) is its wider and deeper perspective on the world; a perspective not afforded at the previous Stage 4. Vision-logic transcends simple rationality. Below, Wilber defines vision-logic, and distinguishes it from simple rationality:

> ....vision-logic is a high holon that operates upon (and thus transcends) its junior holons, such as simple rationality itself. As such, vision-logic can hold in mind contradictions, it can unify opposites, it is dialectical and nonlinear, and it weaves together what otherwise appear to be incompatible notions.... (1995, p. 185).

Knowing through Vision-logic

Wilber asserts that for Stage 5, vision-logic, to be actualized, we need to develop within ourselves a more complex approach to understanding our world than was warranted in earlier eras. Wilber observes that our traditional approach to knowledge favored an objective, analytical, linear view of the world. He traces the history of knowledge to demonstrate how this earlier approach was consistent with our up-to-then interpretation of the world and how it worked. Today, as we come to appreciate Nature as complex and unpredictable, a more complex and integrative perspective is required. It demands an expansion that would include also the subjective, narrative, and wholisitic dimensions of knowing. Vision-logic offers this way of knowing.

Vision-logic affords the possibility of viewing phenomena in a more complex way, not as events simply outside of ourselves, but as events of the world of which we are also a part. Most significantly, it encourages in us an enlargement of our perspective, that entails going deeper (in our understanding of a situation or event, and or ourselves), of going wider (to appreciate their relationship to others events), and of integrating these (into a more complex understanding of the larger whole). As an example in continuing education, if we were to consider the major current issue of organizational "downsizing:" we might ask, What are the statistics concerning this phenomenon? What are the benefits to the organization? How many jobs are lost? How many are replaced? But vision-logic would require of us a deeper probing: Who are those who are "downsized?" What is their experience of being terminated from employment? How does this phenomenon express itself in their lives and their family? What is my own experience with downsizing? Further still, vision-logic would suggest going wider: How does downsizing relate to our other social systems, such as the family, work life, and community? How does it affect our wider society? And finally, vision-logic would have us incorporate this new knowledge into a larger, more comprehensive understanding of organizational downsizing as a human and social phenomenon. Each issue: crime, AIDS, or family breakdown could similarly be examined in this way.

Wilber also encourages us to explore also our own personal depths, as well. The more we can go *within*, the more we can reflect on our self, the more detached from that self we can become. Wilber's mode is constantly to probe deeper, to recognize that below any surface there is depth: and he would encourage us to explore that depth. Over and over again. Wilber asserts that "things have their within." Similarly, there is breadth, the connection of one event or issue with another. And finally, there is the integration of both these perspectives into a larger, more comprehensive whole. Wilber sums up, "In short, the more one goes *within* the more one goes *beyond*, and the more one can thus embrace a *deeper identity* with a *wider perspective*" (1995, p. 257).

The processes of development

By what means do individuals acquire the capacities of vision-logic? According to Wilber, development occurs through two related processes: transformation and translation. Transformation promotes deep-order change, it entails transcendence of the system's structure to a novel form. Translation, on the other hand, promotes surface-order change; it entails maintenance of the system's current structure, of an elaboration of its own existing. Wilber clarifies this distinction:

> There is a difference between translation and transformation: Once an individual transforms to a particular level of consciousness, then he continues to translate both his self and his world according to the basic structures of that level. Transformation is a type of vertical shift or even mutation in

> consciousness structures, while translation is a simple horizontal movement within a given structure. Translation is a change in surface structures, and transformation is a change in deep structures. Recall our simple analogy of an eight-story building: each of its floors is a deep structure, while all the particular objects (rooms, furniture, offices) on each floor are its surface structure. Translation is moving around on one floor; transformation is moving to a different floor altogether." Eden? P71.

Wilber (1995, p. 61) summarizes the distinction: "translation shuffles parts; transformation produces wholes." Translation and transformation thus are two complementary processes; once a new level or stage of consciousness (deep-order change) is reached via transformation, it is maintained via translation (surface-order change) until that maintenance fails, at which time transformation, once again, may ensue.

For adult education this distinction between transformation and translation appreciably expands adult education's range of goals and processes for development. In the case of translation, education could focus on strengthening the learner's capacities within a particular stage. Methods such as elaboration on certain capacities, skills, knowledge, and understandings could all contribute to strengthening and enhancing a particular stage or level of development. Mezirow's (1991) work on perspective transformation is especially relevant in that it largely addresses this aim through its related methods of clearing up distortions and building coherence among the attitudes, cognition, and behaviors of a given stage. McKenzie (1991) similarly, calls for education to enable the learner to engage in "worldview construction," to build a coherent worldview in which various dimensions of the learner are integrated and consolidated. And Kegan (1996) advocates for learning opportunities aimed at strengthening the sense of self at Stage 4.

Alternatively, education may aim to promote a transformative shift in learners. According to Wilber, transformation to a new and higher stage of development can begin when the individual is encouraged to take on the attitudes, perceptions, and behaviors associated with the higher stage. In Wilber's words, "it is not necessary to be at the stage of vision-logic to behave at that stage." He continues:

> ...the *space* of vision-logic (its worldspace or worldview) is available for any who wish to continue their growth and development. In other words, to progress through the various stages of growth does not mean that one has to extraordinarily master each and every stage, and demonstrate a genius comprehension at that stage before one can progress beyond it. ....It is merely necessary to develop an *adequate competence* at that stage, in order for it to serve just fine as a platform for the transcendence to the next stage (1995, p. 259).

A Curriculum for Transformation toward Vision-logic

In preparing the reader for a transformative curriculum, Wilber traces the history of knowledge and evaluates the central task of modernity as having been to differentiate the spheres of science, philosophy, and art from their previous embeddedness (that is, undifferentiated). Now, the task of postmodernity and of vision-logic is to re-integrate these. Wilber (1995) explains: "...what is required is the integration of the Big Three. And that, indeed, is what might be called the central problem of postmodernity: now that science, art, and morality have been irreversibly differentiated, how does one integrate them?" (p. 392). This task is still in its infancy; it is only beginning, and could take well over 100 years to become a part of our collective consciousness. But, it constitutes, in Wilber's view, the present paradigm shift. As he states, "there is where we stand today: on the verge of a planetary transformation, struggling to be secured by rationality and completed by vision-logic,... (p. 199).

Our task as individuals and as educators, then, is to integrate the "Big Three"—Science, Philosophy, and Art. In the Big Three, Science is represented by the "it;" it is the objective, outside view of a situation or state of affairs. It studies a situation as though outside of ourselves. What are the statistics, what is observable, what is the relevant behavior? What is its measure? In an educational context, we might ask, How many students attended our courses? How may dropped out? How many received high grades? Where do they reside? How did they hear about our programs? Philosophy, is represented by the "we;" its criterion is goodness, or justness, or relational care and concern; we want to know if our actions with each other show kindness and non-egocentric caring, or at the very least, mutual understanding. We might ask: Who benefits from our programs? Who is left out? Whose needs are really being served through workplace learning? And finally, Art is represented by the "I". It explores deeper reaches of the person and personal experience. We might ask: What is my experience? What do I value and believe? What is my response to this situation? What is my part in it? What strengths to I bring to this program? What do I believe to be the essential features of adult education?

According to Wilber, as individuals consider people, situations, and events through this "Big Three," they gain a deeper understanding. In time, their perceptive becomes enlarged; they take in more of what has been left out; they can more ably resolve contradictions, they can bring seemingly opposites together into a wider frame that contains both.

Summary

Wilber's contribution lies in his presentation of an approach to knowledge that is of the sort needed in this world described as chaotic, indeterminate and unpredictable. Wilber ties vision-logic to higher stages of development and these, then, to this emerging perspective on the world. Vision-logic offers a way of knowing that seeks to expand understanding, recognizing that by definition this understanding will always be incomplete, always a step along the way, always our best-up-until-now understanding. His view hearkens back to what Prigogine and Stengers' (1984) suggestion at the opening of the previous chapter—that nature is complex, more like human nature; and to know nature we must be willing to explore its depth, not only its surface, to observe its inside as well as its outside. In Wilber's view this more complex, more integrated, and more comprehensive way of knowing the world enables us to both respond to this world and to be part of its continuing evolution.

Carl Jung

Carl Jung is acknowledged to be one of the greatest living thinkers, whose influence on psychology is incalculable (Hall & Lindsay). For over a half century Jung, a Swiss psychiatrist, devoted himself to analyzing the deep-lying processes of human personality. He has been called the "father of adult development" because he challenged Freud's view by suggesting that important personality development continues beyond adolescence. Indeed, he maintained that an individual becomes truly an adult when well into mid-life. His ideas have formed the basis of much therapeutic practice, and have been enlarged in the work of Woodman, Sardello, Pinkola Estes, and Kolbenschlauug.

Jung was in association with theorists in the natural sciences and was influenced by the early systems thinkers. In particular he utilized principles from physics and from systems theory in his conception of energy and psychic balance (Jung, 1966). Capra (1983) observes that Jung's basic concepts clearly transcended the mechanistic models of classical psychology and brought his science much closer to the conceptual framework of modern physics than any other psychological school (Capra, 1983).

Concerning the Individual and Learner

Like Prigogine and Stengers (1984), Jung viewed the human psyche to be a self-organizing system that progressively evolves from a less complete stage of development to a more complete one. The center of the personality is the self, which becomes increasingly accessible as the personality differentiates itself from the personal unconscious as well as from the collective mass, and then integrates these toward a rounding out and a balancing of the personality. He described this process as "individuation"—the coming to selfhood. In Jung's (1954) words, "Individuation can only mean a process of psychological development that fulfills the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is" (p.174).

Jung was early among those theorists who identified phases in life, as well as a "meaningful hidden 'life-span'" (Jacobi, 1967). Jung (1969) depicted the course of life as the arc described by the sun from the east to the west. The 180 degree arc was divided into four parts or quarters, representing four major phases of life: (a) childhood; (b) adolescence (when the ego emancipates itself and acquires a clearly defined form); (c) mid-life (when the "spiritual body" emerges); and (d) death. Of central importance to Jung was the midpoint—the "noon of life"—at which time the sun, having completed its ascent, began its descent. At this turning point a significant change was beginning; it was a time of enormous psychological importance, as Jung emphasizes:

> The wine has fermented and begins to settle and clear. ....instead of looking forward one looks backward, most of the time involuntarily, and one begins to take stock, to see how one's life has developed up to this point. The real motivations are sought and real discoveries are made. The critical survey of himself and his fate enables a man to

> recognize his peculiarities. But these insights do not come to him easily; they are gained only through the severest shocks (p. 168 Marriage as a psycho rel).

> ....This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit. p197. p. 172 Portable Jung Marriage...

Concerning Society

According to Jung (1966, 1969), the first half of life is appropriately devoted to expansion and advancement, following the demands of nature and of one's society. During this period an individual is expected to take on the appropriate roles of society, such as choosing a career and establishing a family. But, Jung cautions, "We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality" (p. 12 Stages Portable).

The second half of life, signaled by "the noon of life," at around age forty, marks the second phase of the individuation process, in Jung's view, the beginning of adulthood. Jung described the transition from the first half of life to the second as a crisis; it arose out of the conflict between

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biological decline, on the one hand, and the possibility of spiritual development, on the other (Jacobi, 1967).

The second half of life requires a movement away from society, and a turning inward, this time to attend to matters of personality and spirit. In Júng's (1969) words: "we cannot live the afternoon of life according to the programme of life's morning—for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie" (p.399). Jung did not suggest that an individual's orientation toward the first half of life be abandoned; rather that it be retained, and integrated with that of the second half.

In Jung's (1954) view, the individuation process was a hero's journey, an individual's vocation—a calling to undertake the development of one's personality to its fullest potential. It required the choosing of one's own way and emancipating oneself from the masses. However, the individual would not likely to be able to look to society to support this important task of the second half of life. In Jung's view:

> ... society does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously. These facts compel us towards a particular solution: we are forced to limit ourselves to the attainable, and to differentiate particular aptitudes in which the socially effective individual discovers his true self. p. 11 Stages of life Portable

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> Achievement, usefulness, and so forth are the ideals that seem to point the way out of the confusion of the problematic state. They are the lodestars that guide us in the adventure of broadening and consolidating our physical existence; they help us to strike our roots in the world, but they cannot guide us in the development of that wider consciousness to which we give the name of culture. p. 11 Stages of life Portable

Concerning Education for Adults

Like so many of the theorists who view learning and development to go hand in hand, Jung believed that through dealing with life's problems we grow as individuals. Individuation did not occur simply as a natural consequence of age. Rather it followed from the working through of life's problems; and more often came about through suffering, abandonment, and sudden shock. Humans, said Jung, moved only when compelled to do so, only through causal necessity. Jung believed that life's problems and shocks were not negative events to be avoided and dispelled; rather they constituted the very soil for growth and individuation. The painful struggles with opposing tendencies which presented themselves to the individual led to self-knowledge and movement towards one's own center—the Self. Below, Jung clarifies the important role of problems and dilemmas in adult development. Through working through our problems we open up the possibility for enlarging our consciousness.

> Problems thus draw us into an orphaned and isolated state where we are abandoned by nature and are driven to

> consciousness. There is no other way open to us; we are forced to resort to decisions and solutions where we formerly trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying good-bye to childlike unconsciousness and trust in nature. p388 (p. 3 stages in Portable)...When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. p. 5 stages in Portable

Below, Jung draws from his view of the course of development the implications for education, and for the importance or education for the third quarter of life, where the purposes are more directly related to the individuation process and to personality development than to preparing oneself to assume societal roles and achieve societal goals.

> ...The worst of it all is that intelligent and cultivated people live their lives without even knowing of the possibility of such transformation. Wholly unprepared, they embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumptions that our

> truths and ideals will serve us as hitherto. But we cannot life the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. p. 17 stages in Portable

In a paper that considered Jung's approach to development as well as that of other developmental theorists, McWhinney () outlines the important role that continuing education can play in helping adults move through this period and to achieve higher stages of awareness and consciousness.

Krishnamurti (1895-1986)

Born in a small village in south India, Jiddu Krishnamurti was chosen and raised to fulfill the role of spiritual leader or World Teacher of the Theosophical movement. Educated in England, as he grew, his teachings gradually diverged. He downplayed the significance of the master as authority, and advised the theosophists against turning to authority, his own or an other's, but rather finding truth in their own authority. he rejected being a guru to others, and held that the answers are not out there, in others, but within ourselves, gained through observing the life around us. Continuing to the time of his death, he has lectured for over 50 years, attracting enormous audiences throughout the world, and is best known for his lectures, books and tapes. Rene Weber (1986, p. 218) sums up Krishnamurti's fundamental teaching as follows: "truth is within, and it can and must be discovered by each person alone. No book and no authority can help us to find it, but unrelenting, single-minded, constant awareness of who we are and how we operate will bring the truth to the surface."

Krishnamurti emphasized the importance of learning throughout life. We learn not from the classroom, nor from teachers or gurus, but rather through living. And we transform not through wanting to be someone else, or being dissatisfied with who we are, but rather through observing ourselves from moment to moment, as we are alone, as we interact with others, watching, observing; and, through gaining self-knowledge and understanding of who we are, we transform. He rejected being a guru to others, and held that the answers are not out there, in others, or in books, but within ourselves, gained through observing the life around us. We learn from everything around us. Krishnamurti clarifies:

> When you are really learning you are learning throughout your life and there is no one special teacher to learn from. Then everything teaches you—a dead leaf, a bird in flight... You learn from everything, therefore there is no guide, no philosopher, no guru. Life itself is your teacher, and you are in a state of constant learning (1964, p. 6)

His views are consistent with tenets of Eastern philosophy, holding that truth resides in the reality that lies beyond nature, in the transcendent, and it is in our daily living that this truth manifests itself.

Concerning the Role of Society and Aims of Education

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Krishnamurti observed that the demands of society are most often at odds with freedom and the discovery of truth. Society has as its purpose the establishment of certain patterns of authority, patterns of behavior, conduct and laws. Its individuals are expected to conform to, respect, and cultivate the virtues of that society, and to fit into the pattern or mold (1994). Status, prestige, and power, and position arise from the functions that individuals perform. In this societal context, from childhood we are trained to conform to the pattern, to adjust our thinking, to adapt to the environment. In this light, society does not encourage the individual to be free. It does not educate the individual to be free. Society's goal of education is to mold the mind according to this necessity (1994). As an example, he observes, "Society at the present time needs a great many engineers, scientists, physicists, so through various forms of reward and compulsion the mind is influenced to conform to that demand. And this is what we call *education*" (1994, p. 101).

Concerning this nature of societal demand, Krishnamurti summarizes what, in his view, is a central problem:

> So the problem is: is it possible for man to conform and yet be free of society? Man must conform, must adjust himself—he must keep to the proper side of the road for the safety of others when he is driving, he must buy a stamp to post a letter, he must pay taxes on his income, and so on. But conformity, for most of us, is much deeper; we conform psychologically, and that is where the mischief of society begins. And as long as man is not free to society, not free of

> the pattern that society has established for him to follow, then he is merely moral—moral in that he is orderly in the social sense—but he is disorderly in the virtuous sense. A man who follows the morality of a particular society is immoral, because that only establishes him more and more in a pattern and makes him more and more a slave to it. He becomes more and more respectable and therefore more and more mediocre. (1994) p. 111

The central task, then becomes for the individual to learn how to establish a relationship with society that helps that individual to cooperate not out of habit or submission to authority, but rather out of his or her own affection, intelligence, and love.

Learning and the Nature of Knowledge

Krishnamurti asks a second question: What do we mean by "learning?" Concerning learning, Krishnamurti distinguishes between several kinds of learning. The first is the learning that entails the accumulation of knowledge of various subjects, as is gained from attending schools, colleges, and universities. This knowledge is necessary in preparing us for our careers and for engaging in daily tasks. The second kind of learning is that which comes from actions—through doing what we do. Both involve a mechanical process of acting from the known, or knowing from action; both are based on knowledge of the past. But a third kind of learning is not based on the past, but is immediate, and it arises out of our awareness of the partial nature of knowledge, and out of our

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unwillingness to be caught in knowledge. 1994. p. 101. Krishnamurti clarifies this third kind:

> ...[T]he ascent of man does not lie in accumulated knowledge... Scientists and others have said man can only evolve by having more and more knowledge, climbing, ascending. But knowledge is always the past, and if there is no freedom from the past, his ascent will be always limited. It will always be confined to a particular pattern. We are saying there is a different way of learning that is to see comprehensively, wholly, holistically the whole movement of knowledge. Knowledge is necessary, otherwise you couldn't live, but the very understanding of its limitation is to have insight into its whole movement. You may never have thought about this. We have taken knowledge as natural, and live with knowledge, and go on functioning with knowledge for the rest of our life. But we have never asked what knowledge itself is and what its relationship is to freedom, what its relationship is to what is actually happening. We have take all this for granted. That's part of our education and conditioning (1994, p. 88).

The Function of Education

In his dialogues and writing, Krishnamurti over and over again observes, "what is happening in the world is a projection of what is happening inside each one of us; what we are, the world is" (1964, P. 65). Most of us, he asserts, "are in turmoil, we are acquisitive, possessive, we are

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jealous and condemn people; and that is exactly what is happening in the world, only more dramatically, ruthlessly" (1964, p. 65). In his hope of reducing human suffering, which appears to be his overall aim for education, Krishnamurti examines what should be the purpose and function of education and below he offers his thoughts on an education that both affirms and furthers the potential of the individual and of society.

1. Education should prepare us to understand the whole of life, to understand its vast expanse and subtlety, its beauty and joy as well as its sorrow. Its purpose should extend beyond preparing for a job or societal role. "You may earn degrees, you may have a series of letters after you name and land a very good job; but then what? " (1964), p. 2-3). He explains his position:

> So the real function of education is not only to help you uncondition yourself, but also to understand this whole process of living from day to day so that you can grow in freedom and create a new world—a world that must be totally different from the present one. Unfortunately, neither your parents, nor your teachers, nor the public in general are interested in this. That is why education must be a process of educating the educator as well as the student" (1964, p. 23)

2. Self-knowledge—knowledge of how one's own mind works is another basic purpose of education (1964). To stand apart of oneself and to be conscious of what one is thinking and of what one believes or does not

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believe is an essential aspect of self-knowledge. Without self-knowledge we are prisoners of our own thoughts and of society's patterns. Krishnamurti examines the process of gaining self-knowledge. It should be noted that he is not advocating introspection, or self-analysis, or examining the reason for our actions, but rather simply to observe.

> Self-knowledge comes when you observe yourself in your relationship with your fellow students and your teacher, with all the people around you; it comes when you observe the manner of another, his gestures, the way he wears his clothes, the way he talks, his contempt or flattery and your response; it comes when you watch everything in you and about you and see yourself as you see your face in the mirror. ....Now, if you can look into the mirror of relationship exactly as you look into the ordinary mirror, then there is no end to self-knowledge. It is like entering a fathomless ocean which has no shore. ...If you can look at yourself without condemning what you see, without comparing yourself with somebody else; without wishing to be more beautiful or more virtuous; if you can just observe what you are and move with it, then you will find that it is possible to go infinitely far. Then there is no end to the journey, and that is the mystery the beauty of it. Krishnamurti (1964 p. 40-41).

3. Since education is concerned with the mind, it must inquire into the nature of consciousness, because the mind is consciousness. The mind is not only intellect, feeling, desire, frustration, fulfillment, despair, but

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also the totality of consciousness, which includes the unconscious. Most of us function superficially on the conscious level. In our day to day activities we function automatically, mechanically in the upper layers of consciousness, unaware of the unconscious mind below. Krishnamurti (1994) describes the fuller nature of our mind:

> Consciousness is like a deep, wide, swift-flowing river. On the surface many things are happening, and there are many reflections, but that is obviously not the whole river. The river is a total thing; it includes what is below as well as what is above. It is the same with consciousness, but very few of us know what is taking place below. Most of us are satisfied if we can live fairly well, with some security and a little happiness on the surface. As long as we have a little food and shelter, a little puja, little gods, and little joys, our playing around on the surface is good enough for us. Because we are so easily satisfied, we never inquire into the depths, and perhaps the depths are stronger, more powerful, more urgent in their demands than what is happening on top. So there is a contradiction between what is transpiring on the surface and what is going on below. Most of us are aware of this contradiction only when there is a crisis, because the surface mind has so completely adjusted itself to the environment (p. 105).

It is noteworthy that Krishnamurti calls upon crises events as those times when we look beyond our conscious mind to delve into our deeper capacities, suggesting, as do most of the authors in this section, that

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crises and chaos call upon us to uncover what is, in fact, already within us.

4. Education should help us not to imitate others, but to find out (even in childhood) who we are and what we really love to do. Then, we can give our whole mind and heart to our tasks. When we are working at something which we feel is worth while and which for us has deep significance, this creates human dignity, whereas, its absence creates routine and boredom. By finding out what we really love to do we become part of creating our society (1964, p. 7). The problem lies in our belief that we are ignoble, and that we must change something in ourselves in order to become transformed; but, insists, Krishnamurti, that never happens.

5. Education should aim to help us to learn not *what* to think, but *how* to think, how to understand deeply our society. And rather than prepare us to conform to the social pattern, it should help us to find the confidence and the freedom to stand apart from society, to free ourselves from societal dogma. No longer caught in the will of the collective, we may come to discover for ourselves what is true. It may even mean breaking away and creating a different society, a new world. He sums up:

> A man who is learning is understanding, as he lives, the whole function of society, which is to establish right relationship between man and man, to help him to co-operate, not with an idea, not with a pattern, not with authority, but to co-operate out of affection, out of love, out of intelligence. He is also understanding the heightened

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> sensitivity of intelligence. And intelligence is only that heightened sensitivity that has nothing whatsoever to do with experience with knowledge, because knowledge and experience dull the mind (1994, pp. 111-112).

Krishnamurti's contribution lies in the possibility he urges for a breadth and depth to education beyond that fostered through more traditional approaches; his are more in concert with those possibilities outlined by Wilber, Jung, and Doll. While acknowledging that education can help to meet the demands of society and of individuals who want to fulfill their roles in society, his call is for an education that reaches deeper in the learner's psyche and connects with deeper desires, capacities, and passions. While his comments might be taken to be anti-societal, he more so, appears to affirm the highest capacities in humans to find ways to live that support the more desirable features in a society. And finally while Krishnamurti claims that we need no teacher to learn, he nonetheless insists that it is still immensely important to have the right teacher and the right learning atmosphere. If education is to help the learner to understand the whole of life and not just prepare for a job, to find out what he or she really loves to do and to give her whole heart to it, special demands on the educator. The teacher must be concerned with the whole person, and to help the learner understand the whole of life. And this requires a special kind intelligence and insight, and understanding of life. The teacher, too, must have the capacity to help the learner break through "the crust of so-called civilization," conventional thinking and acting, and to encourage the inner creative spirit of the learner (1964, p. 62).

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Summary

What distinguishes them is their shared concern for and understanding on many of the following points:

a) The human being is conceived of as never a finished product, but rather, always as in the process of "becoming," always in the process change and development. While each step in our development is a desirable one, our ongoing development is marked by our gaining new understandings and new perspectives.

b) Human development is viewed as the growth of consciousness— a process by which individuals move toward levels of awareness and understanding that are more complex, more coherent, and more integrated than the levels preceding.

c) Learning and development are for most of these authors nearly synonymous. Transformative learning, such as would promote development occurs through our doing and undergoing; through experiencing and reflecting; and through encountering events that affect us as personally significant.

d) Knowing and understanding are valued most when these move beyond the simply rational levels and to the more comprehensive, integrative, and which engage deeper more personal dimensions of the learner.

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e) Individuals and society are viewed as mutually interactive. Each shapes and in turn is shaped by the other. Our social world *reflects* our consciousness, as it *affects* our consciousness.

f) Wisdom is gathered from the traditions of both Eastern approaches and Western throught, in so far as they contribute to a whole-universe perspective.

Adult and Continuing Education

For practitioners, the implications of these ideas are immense. They could, indeed be suggesting, as do Cavanaugh and McGuire earlier, that everything we have believed about education, learners, and the process of program planing could be turned on its head. Consider, for instance, the prevailing models of program planning; these include the steps of needs assessment, establishing goals, defining the process, determining resources, and marketing. Most of these steps, whether they are presented linearly, or in circles, repeat, for the most part, Tyler's model that itself was based on mechanistic principles. Do human actually live their lives through needs assessment and goal determination? Or could it be that we are more governed by "mess" and "chaos" and "problems" that we would want to admit? But herein lies the excitement of the ideas presented in this section: could we be moved to search for models that more closely conform to human action and interaction and less to machines? But how often have adult education practitioners undertaken a new program direction simply on the basis of an inspiration to do so? How often would we want to admit to this?

But, an alternative view could be to discover different models entirely—based upon a idea, an inspiration, a hope, a chance meeting, a dynamic conversation. Perhaps it is these experiences that lead to the most rewarding education events. And, whereas it might appear that there is not order in these endeavors; that they are the outcome of capricious and undisciplined acts, it is possible that a larger order is behind them all, a larger goal or "order" (an "implicate order") that is perhaps not even articulated, but which nonetheless guides the choices that program planners make.

Considering program planning processes more closely, for the planner, it is like taking all we have learned about, even about education, and then acknowledging that all of these are approximations, all part of their own process that is occurring as we are going about our planning. More like working with helium balloons, all indifferent states of motion and indifferent places, than with stable circles or linear arrows pointing in this or that direction. Program planning becomes open-ended and indeterminate, goals may be defined, but still alterable. Living with indeterminacy and with planned activity, with assuming authority and sharing it, living with the tensions of opposites: of stability in our programs with perturbation, seeing all of our programs as works in progress, as a reflection of our best-up-until-now understanding of a situation or event.

Conclusion

This might be a call to adult practitioners. We have followed the steps of our colleagues who have come before us, learned from and been mentored by them. We have taken on their habits, their points of view, as we have become initiated into the world of adult and continuing education. But now, we are at a crossroads. Evolutionary theory is surely suggesting this. Do we now continue on the paths of our predecessors, who were well-socialized into the modernist, mechanistic view, or do we take the alternate path. For the practitioner, I am suggesting that when we embrace this orientation—of evolutionary systems, chaos, and transformation we leave the clearing and venture to the edges. What we assumed to be responsible needs assessment may be offering at best a partial view. What we thought to be careful planning following well-defined models might be constraining ours and others natural efforts. What we considered to be legitimate evaluation of our work and that of learners may be robbing others of the feedback that could actually promote further growth. We risk experiencing a switch of figure into ground, of what we thought to be predictable actually being unpredictable, of what we thought strategic and systematic actually being based on a view of the world that is being exposed for its limitations. For practitioners, themselves, the authors highlighted in this and the other chapters in this section, and have emphasized the potential in each of us to develop in the direction of growth of consciousness complexity. We might be moved to encourage this process in our learners, and we could consider fostering it in ourselves. The practices of self-reflection, of opening ourselves up to novel situations, of being curious rather than defensive whenever possible, each of these can be both indicators and initiators of our own development.

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